HISTORY OF THE GERMAN PEOPLE

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HISTORY OF THE GERMAN PEOPLE -

SEEN FROM A GERMAN PERSPECTIVE

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Volume 1;

From Early History

to the Beginning of the Modern Era

With 56 maps on 7 double-fold sheets in the appendix,

2 family trees in the appendix, 2 maps and 19 illustrations in the text

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If we want to familiarize our youth with German history—

the great, serious, uplifting, and often so poignantly tragic

history of our people—then

we must give them the tools they need for

their own study and reflection. Not only because

prehistoric science, excavations, comparative

comparative religious studies, comparative linguistic research, and the

evaluation of many previously unknown sources, our

accurate and reliable knowledge has been significantly expanded over the last twenty years,

but also because we cannot use the

history books published after 1945 at all or only

with reservations. For just as Germany is divided today

is divided and unfree, so too is its historiography,

distorted by Marxism, confessionalism, and class spirit

or simply shaped by the evil spirit of the victorious powers.

We therefore want to attempt in the following essays,

out of a deep and indestructible love for our

German people, drawing on the oldest and

most recent research findings, without omitting anything essential

or overemphasizing anything insignificant, to paint a clear picture of our national history that is understandable to everyone.

STONE AGE AND BRONZE AGE

Excavations have brought thousands and tens of thousands of years of early history to life, when people were already living on the land that is now called Germany.

But these people did not yet have the physique, skull structure, or, in short, the race that we have today.

There were thousands of years when Germany was as warm as parts of Africa—the primitive hunter hordes of the Neanderthals (so named after the bone finds in the Neander Valley between Düsseldorf and Elberfeld), who lived in Germany at that time.

The Neanderthals were not yet fully developed humans, but rather primitive hunter-gatherers who lived in caves and on the banks of rivers and lakes.

parts of Africa—the primitive hunter-gatherer hordes of the Neanderthals

(named after the bone finds in the Neander Valley between Düsseldorf

and Elberfeld), who lived in Germany at that time, disappeared with this climate.

Then, during the ice ages, there were long periods when

all of Europe was as cold as Greenland and northern Siberia are today. The

Arctic reindeer hunters and fishermen who lived on the land that would later become Germany

may have been some of our oldest ancestors.

But we cannot prove this conclusively, although

two types of humans among them that still exist in our population today: the tall, long-skulled, and powerful Cro-Magnon man

(named after the site where he was found in southwestern France), whom we now call the Falisian race,

and the long-headed, slender-limbed man of Aurignac

(named after the site where he was found in southern France), in whom many see a precursor to both the Nordic and Western (Mediterranean) races.

(named after the site where they were found in southern France), in whom many see a precursor

of both the Nordic and Western (Mediterranean) races.

THE MIDDLE STONE AGE. (10,000 to 4,000 BC)

Between 15,000 and 12,000 BC, we find in the eastern region the first

traces of a population that has transitioned from a nomadic lifestyle (rearing reindeer herds)

to a settled life as fishermen. Among these early

remains, we find the first skulls and bones of the Nordic race, which

the actual core of what would later become Germanic culture. At that time,

the ice slowly receded northward. With it went the reindeer

herders and those clans who wanted nothing more than to remain reindeer hunters and breeders.

They moved further north. Those who settled remained on the shores of the Baltic Sea

.

We can distinguish three major periods here, each of which may have lasted at least about

2,000 years:

- In the Yoloida period (named after a saltwater mussel), the Baltic Sea was still part of the ice sea, with which it was connected via Finland. Its
- coastal area was subarctic, a wide land intersected by many rivers with lakes and forests, sparsely populated by hunters and migrating reindeer breeders.
- coastal area was subarctic, a wide land crisscrossed by many rivers with
- lakes and forests, sparsely populated by hunters and migrating reindeer herders.
- In the Ancylus period (named after a freshwater mussel), the
- Baltic Sea closed and became a freshwater lake due to the inflow of rivers.
- The climate is quite warm, and we find permanent settlements of fishermen with game pits for catching game in northern Germany and Denmark.
- During the Litorina period, the Baltic Sea opened up to the North Sea and became a saltwater sea again.
- The climate became warmer, and thick forests of oak, elm, birch, ash, yew, and hazel covered the land. In large kitchen waste dumps, the remains of the Litorina period can be found.
- a saltwater sea again. The climate becomes warmer, and thick forests of oak, elm,
- birch, ash, yew, and hazel cover the land. In large kitchen waste piles, we find
- shells and bones from deep-sea fish, meaning that fishermen must have gone far out to sea to catch them.
- far out to sea. The settlers of that time were already breeding
- sheep, cattle, goats, and dogs as domestic animals (the attempts at animal breeding after the
- Ice Age are probably among the most significant inventions of the human mind,
- along with the cultivation of cereals).

This now settled population of fishermen, hunters, and livestock breeders

are the ancestors of the later Indo-Europeans, including the Germanic tribes and

us Germans. Around 4000 BC, the Middle Stone Age came to an end.

THE NEOLITHIC AGE (4000–2000 BC)

From around 4000 BC, a large northern cultural area existed around the

Baltic Sea, which was clearly divided into a Baltic Sea culture and

an inland culture.

The Baltic Sea culture was characterized by the predominance of huge stone tombs (megalithic culture) (these then spread along the coast of France and northern Spain to North Africa and from there to the Orient, always close to the sea and spread by a seafaring population. These magnificent megalithic tombs, powerful and venerable witnesses to the ancestral veneration of the past, can be found in northern Germany (south to about Magdeburg), in Denmark and as far as central Sweden. Among the skulls found in them, the Nordic type predominates (long skull, narrow face), but the Faliscan type is also abundant.

In central Germany, on the other hand, the culture of the Schnurkeramiker (so called because of the widespread cord-like decorations on their clay pots and bowls) developed. These Schnurkeramiker are almost purely Nordic and have their center in the "green heart" of Germany, in Thuringia, but extend eastward.

For the sake of completeness, we should also mention the Linear Pottery culture in the Danube region (so named because of the ribbon-shaped decorations on their pottery), the Comb Ceramic culture in the east, and the Leather Style culture in the west.

And now we are witnessing, like an overflowing spring, large migrations from these areas begin and spread far beyond the

ILLUSTRATION ON THE STONE AGE

Top from left to right: Nordic people of the Late Stone Age (based on finds and research by Wilhelm Petersen). — The most beautiful of all Germanic flint knives. Note the magnificent and technically sophisticated workmanship (original length 29 cm). — Top: Corded pottery. Amphora, decher and polygonal stone axe. Bottom: Edge pottery (spiral meander) from Hungary.

B o t t o m: About 5000 years ago, our ancestors built this megalithic tomb on the Piesberg near Osnabrück. The enormous stone lid alone weighs many tons. Only traditional technical skills and organized community work could have accomplished such structures.

Continents pour out. Through them, the later ethnic families are formed,

which we, since they extend from the original homeland of the Germanic peoples in northern Central Europe

to India, refer to as Indo-Germanic. It is

a process of tremendous power unfolding here

and later leads to the formation of what we commonly refer to as the

face of the Western world, indeed of the entire civilized world . In individual

terms, this process can be described as follows:

Corded pottery culture and people of the band ceramic culture, as well as some smaller

groups form the Celts in the Alpine foothills; Corded Ware people and pile dwellers

form the Italic peoples in the Lake Constance area and in eastern Switzerland, the ancestors of the

later Romans; from several waves of Corded Ware people and other more or less

Nordic groups, the ancestors of the Hellenes (Greeks),

Illyrians, Thracians, and Armenians; migrations of Corded Ware people to the

lower Vistula region and as far as Lake Peipus gave rise to the Balts (Lithuanians, Latvians, and the now extinct Prussians); Corded Ware people, older

waves and comb ceramists form the ancestors of the Slavs in the area of central Russia.

Further south in the Russian steppe region, corded ware ceramists,

band ceramists, and other groups give rise to the ancestors of the Persians, Medes,

Aryan Indians, Scythians, Saka, Tocharians, and many

other peoples and tribes that have long since disappeared.

This migration of Nordic peoples to Greece and Italy,

to Asia Minor and Persia, to southern Russia and India, and as far as the

Japanese archipelago, where they created magnificent cultures in a foreign environment
, of which we still have the awe-inspiring ruins of Athens
and Rome, the moving heroic songs and the myths of the gods of Persia
and India, took place around 2500 BC.
The connection between the Corded Ware culture in their ancient homeland and
the people of the Baltic Sea cultural circle (megalithic or megalithic builders)
gave rise to the Germanic peoples. The connection between these two closely related
groups seems to have been established without much conflict and became the
ancestral roots of the majority of our people and our language.
All of these ethnic groups brought into being by the Corded Ware culture
speak related (Indo-European) languages and share
basic ideas in religion, law, and economics. The Indo-European
farmer (including the early Germanic peoples of the Neolithic period) was settled. He
owned horses, cattle, sheep, goats, and dogs; he knew how to make wheeled carts
and sledges, and he could harrow, plow, sow, and build
various types of grain: wheat, emmer, einkorn, barley, millet, as well as
flax, peas, and lentils. His wife could spin and weave. He built
solid houses out of wood with a hearth at the center. He could pottery,
tan hides, make shoes, and manufacture stone tools. With the abundance of
game and fish, hunting and fishing played a greater role in his
life than they do for farmers today, but he was no longer exclusively a fisherman
and hunter, as was still the case for humans in the Paleolithic Age. The Neolithic farmer,
our distant but recognizable ancestor, was a skilled farmer
who lived with his family in security in his own house and on his own
land. Because he was settled and able to feed himself better,
he was also able to raise more children, and the tribes grew. He lived
in monogamous and legally ordered relationships.
The law and religion of the Neolithic farmer are rooted in

his fundamental experience that the world has a divine order. The

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A FARM IN THE BRONZE AGE: Our Bronze Age ancestors were famous throughout the world as

horse breeders and wagon builders.

The year, in which the four seasons followed each other in an indestructible sequence, was the “year of God” for them, and at the same time a symbol of human life (childhood, maturity, old age, senility, and new growth).

They believed in immortality, probably in the form of rebirth. A comparison of the ancient religions of the Indo-European peoples shows that they had a quiet, serious piety.

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growth). They believed in immortality, probably in the form of rebirth. A comparison of the ancient religions of the Indo-European peoples

shows that they possessed a quiet, serious piety that believed in the victory of the god of light over the dark forces. This great, powerful order of the world filled these people with deep reverence. Among the sacred symbols of that time, we even find the child Jesus.

God of Light over the dark forces. This great, powerful order

of the world filled these people with deep reverence. Among the sacred

symbols of that time, we find here and there the child in a halo

next to a tree, a symbol of the young light that

was born at the winter solstice, the “mother's night,” to bring

“light to the lands” and salvation to the people in the new, fruitful year.

It is now understandable that Christmas is also many millennia

older than Christianity.

These people also derived the law from the god of light. Just as

the sun followed its “right” course in the sky, so too must the judge “judge” things

so that they become “right” again. From the eternal order

of the canopy of heaven, they also derived the idea of eternity and the

unbreakability of marriage (“marriage” is related to “eternal” = permanent,

an ancient word for law) and of justice. Our legal system is still based on the morality of our

Neolithic ancestors and its further development in the later powerful legal systems of Europe.

Indo-European legal thinking, not the primitive “Ten Commandments” of the Israelite tribes, which only emerged in Palestine around 1200 BC, forms the basis of our legal system.

. Indo-European legal thinking, not the primitive “Ten Commandments”

of the Israelite tribal hordes that invaded Palestine around 1200 BC,

are the foundations of our morality.

THE GERMANIC BRONZE AGE.

The greatest cultural heyday of Germanic culture was undoubtedly the Bronze Age (2000 to 750 BC).

It has been brought to life for us through countless finds and excavations, and we marvel at its uniquely beautiful intertwining of all aspects of life

and the creative power of free, proud, dignified, and pious people.

with one another and the creative power of free, proud, dignified, and pious

people. Sufficient living space, unity with one's own kind, and the avoidance of mutual conflict

are external characteristics of this period. Anyone who immerses themselves in it

open mind will finally free themselves from the

inflated prejudice that a life without steel and electricity, without the “achievements of modernity,” is poor.

PICTURE OF THE BRONZE AGE

L i n k s: Germanic couple from the Bronze

Age (based on research findings

drawn by Wilhelm Petersen).

Even today, we still have many

beautifully decorated weapons,

artistic jewelry, clothing

items, tools, and vessels

Below from left to right: Richly decorated

bronze axe, below it the cross-section

(original length 21 cm), —

The uniquely beautiful belt plate

from the Seeliinden treasure

find in Langstrup (over 28 cm

in diameter), made of thinly cast

thinly cast, elegantly curved bronze.

The rings on it, as well as the

spiral circle bindings, are assembled with

meticulous care and craftsmanship

from tiny, painstakingly hand-executed

individual strikes. — A

(Germanic bronze horn).

Around 2000 BC, the Germanic tribes also began to use metalworking,

which they had not known in the Stone Age. Initially

they used copper, later hardening it with the addition of tin

to obtain bronze. Gold and silver were also used early on and in abundance.

The blacksmith appears as the first independent craftsman.

The climate in the areas we now call Germany

was much warmer at that time than it is today; vast areas that

are now buried under the waves of the North Sea were

still solid land or an archipelago. It was a long, peaceful and prosperous period lasting a thousand years.

The finds of surprisingly magnificent jewelry from that period are abundant, “...a classically beautiful

design ... and ornamentation that achieves the most beautiful effects with the smallest means through a refined taste, richly developed in women's jewelry and used more sparingly in men's weapons." (Gustav

design ... and ornamentation that, with the smallest means

and exquisite taste, achieves the most beautiful effects, richly

developed in women's jewelry and used more sparingly in men's weapons

." (Gustav Kossina, the old master of German prehistoric

research). The rock carvings tell of religious processions, ship

, hunts, customs, and, less frequently, battles.

The exquisite lurs, large wind instruments with a solemn sound, are also indicative of the high level of culture. "The entire ancient world has nothing even remotely similar to these instruments in terms of beauty of form and technical manufacture, or in terms of their sound," said the German archaeologist and prehistorian Karl Blüthler.

The sacred signs of the belief in light found on rock paintings and decorative objects show how deep, pious, and pure that humanity was.

" (Kossinna).

How deep, pious, and pure that humanity was is shown by the sacred symbols of the

light religion found on rock paintings and jewelry: sun boats, trees of life, and swastikas. All excavations

from Bronze Age sites show a prosperous peasant economy

with a few rich royal and princely courts. The dead rest

peacefully with their feet facing west, following the setting sun.

Because the struggle for the divine, light, and morality continues even after death

, weapons and tools are placed in the graves with the dead.

Many of our folk tales probably date back to that bright time, and

they too often breathe the spirit of peacefulness, righteousness, and brightness.

It is the "Siegfried" period of our people, which remained alive and

again and again, even if the dark times of hardship and

hostile forces often enough gave the gloomy Hagen the upper hand

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(Note: The volumes by Prof. Dr. Fr. Behn in particular contain further, very extensive bibliographies

for anyone who wants to delve into the wonderful world of prehistory), —

- CONTACT WITH THE ROMANS

- AND THE GERMANIC MIGRATION.

Rome, founded in 753 BC, is the result of a union between Indo-Germanic Latins and the mysterious Etruscans.

Rooted in Germanic culture, the earliest Roman civilization was still similar to the organization of the Germanic tribes: a king and a sun priest (flamen dialis) stood at the head, the people were divided into clans (gentes), and the home and farmland were originally indivisible.

The Germanic tribes were divided into tribes, which were organized into confederations.

the Germanic tribes: a king and a sun priest

(flamen dialis) stood at the head, the people were divided into clans (gentes),

the home and the farmland were originally indivisible and

unmarketable property of the family. However, the more Rome developed from a group of villages

on the seven hills to an urban community, the more

the internal structure shifted. Immigrants (plebeians) slowly fought for

equal rights with the peasant fathers (patricians), and in 510 BC

the monarchy was abolished and Rome became a republic. In 451 BC

it received written laws (the Twelve Tables) — always a sure sign of the transition from a peasant community to a city — until 295, when

it subjugated all of central Italy in wars against the Latins and Samnites, then southern Italy,

Carthage in the Punic Wars, then northern Italy, Greece,

parts of Asia Minor, subjugates Macedonia and destroys its old enemy

Carthage, conquers Numantia in Spain and present-day Morocco.

Roman power now spans almost the entire Mediterranean.

The small farming town of Rome has become the largest city of the ancient world.

time.

The Romans had had no contact with the Germanic tribes until then.

In the Germanic north, it had become increasingly colder. We can

see from archaeological finds how wheat cultivation in Sweden

became impossible and the northern border of pine and hazel trees moved southward by three degrees

to the south; the climate becomes harsher and more inhospitable. Crop failures, wet weather, hunger, and disease force the Germanic tribes to migrate south.

It is not wild nomads who move into the vast expanses to steal land, but peasant peoples who are forced to migrate because their old homeland can no longer support them

. Major storm surges in the North Sea region accelerated this process.

Around 750 BC, the Vandals abandoned their ancient homeland in North Jutland and appeared on the East Pomeranian coast; around 500 BC, the Warnians arrived from Norway and settle in East Holstein and West Mecklenburg; at the same time the Harudes from Norway go to Jutland, the Heruls from western Sweden to the Danish islands, the Lombards from Sweden to the Elbe region, the Burgundians via Bornholm (Burgundarholm) to the Vistula estuary, the Rugians from the northern

Gelesselte Markomannic nobles are executed on

the battlefield of the Roman emperor.

However, the execution is carried out by members of the same tribe who are in Roman service.

Germans, how was it in German

history up to the present day?

The Wends from the western part of the Baltic Sea region

Wcgischen Rogaland around 2Ü0 BC.

Rügo and Vorpommern. There they were invaded by other tribes. The Romans and Greeks were unaware of all these movements. Only once, in 190 BC, when Rügo and Vorpommern were invaded by the small Germanic tribe of the Bastarnae, who raided the city of Olbia on the Black Sea, did news of a tribal movement beyond the Alps appear in the Roman Empire.

Russia, the small Germanic people of the Bastarnae raided the city of Olbia

on the Black Sea, did news of a migration

beyond the Alps appear in the Romans' field of vision

and then fade away again?

Then a new storm surge began on the coast of Jutland, Schleswig, and

Holstein. It forced the three peoples of the Cimbri, Teutons, and Ambrosians

to migrate. This migration appeared in 113 in the area of influence

in the eastern Alps. The Roman general Gnaeus Papirius Carbo

promises them land if they entrust themselves to his leadership. On the

march, however, he treacherously has them ambushed. The well-armed, partly armored

Germanic warriors destroy his army. The three peoples

then marched through southern Germany to Gaul (France).

Once again, they encountered a Roman army, once again they offered friendship and a union of eunuchs, and once again they were attacked. They also destroyed this army.

Once again, they sent an embassy, this time to Rome itself.

The Romans raise new armies. They promise—albeit without any honest intention—to give the wandering peoples land in Spain. There, however, they incite the local population against the Germanic tribes. The Cimbri, Teutons, and Ambrones are forced to separate and return to Gaul. They are close to despair—they are brave and sword-wielding, but they are peaceful farmers seeking a homeland, farmland, and seeds, and they cannot find a place to settle. They encounter the same fate again and again.

The Romans raise new armies. They promise—albeit without any honest intention—to give the wandering peoples land in Spain. There, however, they incite the local population against the Germanic tribes. The Cimbri, Teutons, and

close to despair — they are brave and sword-wielding, but

peaceful farmers seeking a homeland, farmland, and seeds, and

can find no place to settle. Once again, they encounter two large Roman armies.

The Cimbri engage them in battle and destroy them.

Negotiations ensue once again. The Romans renew their promise

to settle the peoples seeking peace in the Ebro Valley. When they move to Spain for the second time, they realize that the Romans are causing them difficulties there again. They decide to encircle northern Italy in a powerful pincer movement: the Teutons and Ambrones are to invade Italy from southern France, while the Cimbri are to invade Italy from Tyrol, sweeping through

southern Germany.

The Teutons and Ambrones are to invade Italy from southern France, while the Cimbri are to invade Italy from Tyrol, sweeping through southern Germany.

pincer movement to encircle northern Italy: the Teutons and Ambrones were to advance from southern France, while the Cimbri were to march through southern Germany

from Tyrol and invade Italy, crushing Roman power.

But Rome had its best soldier, the old man of the people, Gaius Marius, at the head of his armies. He first accustomed his troops to the sight of their feared enemies and then destroyed the Teutons and Ambrones.

Marius was then placed at the head of his armies. He first accustomed his troops to the sight of their feared enemies and then destroyed the Teutons and Ambrones. Marius was then placed at the head of his armies. He first accustomed his troops to the sight of their feared enemies and then destroyed the Teutons and Ambrones. Marius was then placed at

Marius, at the head of his armies. He first accustoms his troops

15

to the sight of their feared enemies and then destroys 102 the

Teutons and Ambrones in the heavy battle of Aquae Sextiae (Aix

in Provence) in southern France, then crossed the Alps and defeated

the Cimbri in a hard battle near Vercellae. Nothing remained of the three peoples

— only a few remnants returned to their old homeland. Both battles are reported as follows: after losing the fight, the women killed themselves

themselves and their children in order to escape slavery. —

72 BC, the peasant migration of the Swabians (the ancestors of the

Swabians) under the leadership of Ariovistus set out from the Baltic Sea, traveling up the Elbe

and Saale rivers to the Main. There, Ariovistus

defeated the brave Celtic Boii and Helvetii in fourteen years of fighting,

thereby Germanizing the land as far as the Danube. Finally,

with the prospect of settlement land, he crossed over to the left bank of the Rhine. There

he settled tens of thousands of Low German Germanic tribes of various origins in

what is now Rheinhessen, the Palatinate, and Alsace. His battles against the Celtic

Aedui in Gaul are also welcome to the Romans, as they

relieve them in their fight against the Asian Great King Mithridates.

The Roman Senate even grants Ariovistus the title of king.

However, once the battles against Mithridates were successfully concluded,

the most important of the leaders of the Roman triumvirate, Julius

Caesar, arrived in 58 BC as governor of southern Gaul (the Mediterranean

coastal strip of southern France). The ambitious imperialist was burning with

to subjugate all of Gaul. Ariovistus, whose settlements

are limited to a small area, is harassed on flimsy grounds

and accused of “war crimes” and “violations of international law,”

while Caesar presents himself as the ‘protector of the weak’ and ”guardian

of the law.” Ariovist's reply to Caesar, however, ends with the words: ”If Caesar has the desire, let him come.”

Caesar marches against Ariovist, negotiates with the Germanic king, and is surprised to find that he already has an intelligence service and excellent political connections to Caesar's enemies in Rome. After heavy fighting, Ariovist is defeated by Caesar at Mulhouse. The moving Roman legions with their short swords and spears march home in triumph.

political connections to Caesar's enemies in Rome. After heavy fighting, Ariovistus is defeated by Caesar at Mühlhausen. The agile Roman legions with their short javelins prove superior to the unwieldy Germanic army attacking in a wedge formation. Ariovistus dies four years later, honored and deeply mourned in his Low German homeland. In 57 BC, Caesar defeats the Germanic tribes in Belgium.

The Germanic tribes are forced to pay tribute and sign a treaty.

The Germanic tribes are forced to pay tribute and sign a treaty.

. Ariovist dies four years later, honored and deeply mourned, in his

Low German homeland.

57 BC Caesar defeats the Germanic tribes based in Belgium.

Caesar himself reports on their bravery: “With such bravery

was fought that when the first in the Germanic battle line had fallen, the next climbed over the bodies of the dead, so that a wall of heroes' bodies formed across the battlefield.”

that when the first in the Germanic battle line had fallen, the

next climbed over the bodies of the dead, so that a wall of heroes

stretched across the battlefield, from which the survivors continued the fight undaunted.

continued the battle. Yes, they even caught the spears hurled at them

in mid-flight and threw them back. No one will deny the unparalleled bravery of these

people, who dared to fight their way across a wide river

steep banks, and to prevail even in the most unfavorable terrain—

all these difficulties were overcome solely by the admirable greatness of their courage."

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Family during the time of the Great German Empire in the

first centuries of our era.

(Wilhelm Petersen)

The entire Gctinan tribe, already settled on the left bank of the Rhine,

was

subjugated to Roman rule

Even after Caesar's departure, rise, and

final assassination in

Roni, the Romans held the border on the

Rhine that they had conquered, and in some places even advanced considerably beyond the Rhine. In the south, Augustus occupied the Alpine valleys, subjugated their Rhaetian, Celtic, and Germanic inhabitants, and extended his rule until 15 BC.

in several places considerably

beyond the Rhine. In the south, Augustus occupied the Alpine valleys, subjugating

their Rhaetian, Celtic, and Germanic inhabitants and extending

Roman power from the south to the Danube by 15 BC.

Thus, the Roman Empire, which was far superior to every single Germanic tribe in terms of administration, financial resources, and armies, prevented the Germanic tribes from expanding southward and westward.

to the Danube by 15 AD. This meant that

the Roman Empire, with its superior administration, financial resources, and

armies, prevented the Germanic tribes from expanding south and west. Their

culture stagnated. Individual tribes began to spread into the vastness of Eastern Europe

.

A glance at the map, where the Roman border forms a large hook along the Danube and Rhine, enclosing free Germania,

must have inspired Emperor Augustus to push the border forward to the Elbe

and incorporate the large area between the Rhine and Elbe into the Roman Empire.

The first Germanic war (12-6 BC) served this purpose, during which the Roman fleet advanced to the mouth of the Elbe and the army, under the command of the general Varus, was defeated in the Battle of the Teutoburg Forest.

Roman Empire. This was the purpose of the first Germanic War

(12-6 BC), in which the Roman fleet advanced to the mouth of the Elbe and the

army, amid terrible devastation, advanced to the Lower Elbe until

its commander Drusus turned back. This brought about a certain Roman supremacy,

mostly in the form of the Roman Empire concluding treaties with the individual Germanic tribes.

These tribes had to recognize the supremacy of Rome,

and young men of noble birth had to enlist in the Roman army,

where they often attained officer positions. Attempts by individual tribes

to escape the superior power on their own failed. As has been the case throughout the history of our people, the individual Germanic tribes were too weak to assert themselves.

17

The young Arminius, son of the Cheruscan king Segimer, recognized this. He had served in Roman troops for several years, learned the Roman way of warfare, but also experienced the mighty Persian Empire during a campaign in Asia Minor.

he had served for several years in Roman military units, learned the Roman way of warfare, but also experienced the mighty Persian Empire during a campaign in Asia Minor, which was the only free large state to stand up to Rome.

Returning to Germania, Arminus finds that the Germanic tribes have been subjugated and are no longer under military but civil administration under Quintilius Varus, a lawyer about whom the saying goes: “Poor Varus entered rich Syria, poor Varus left poor Germania.”

The Germanic tribes are now forced to pay heavy taxes and perform corvée labor.

no longer a military administration but a civil one under Quintilius

Varus, a lawyer about whom it was said: “Poor Varus

entered rich Syria, rich Varus left poor Syria.”

His way of interfering in the internal affairs of the Germanic tribes

, his taxation of the free Germanic tribes, and his attempts at Romanization aroused angry resentment. Armin organizes a

conspiracy of all the tribes of northwestern Germany, luring the hated Varus

with the entire army stationed in Germania into the impassable Teutoburg Forest, where they are completely destroyed (9 n. Zw.). Varus throws himself desperately on his own sword. Armin's avenging hordes advance as far as the Rhine.

Teutoburg Forest and completely destroyed themselves there (9 n. Zw.). Varus

desperately threw himself on his own sword. Armin's troops advanced in revenge as far as the Rhine. Roman counterattacks were unsuccessful.

Drusus

Germaniens launched a final attack, giving the order: “Kill as many as you can! We don't want prisoners! Only when the entire Germanic people has been exterminated will this war be over!”

order: “Kill as many as you can! We don't want prisoners! Only

when the entire Germanic people has been exterminated will this war be over

!” In a heavy battle at Idisiaviso somewhere in Westphalia, Arminus

stops the Roman advance. The Romans then abandon further attempts at conquest

attempts to capture prisoners as unfeasible and retreat to their Rhine-Danube position.

But do the Germanic tribes take advantage of their victory? No, they “proved their talent for not seizing the opportunity” (Mommsen).

During these warlike events, Armin had always had to fight against , even from his own family; traitors even played his wife Thusnelda and his child into the hands of the enemies. Even his own brother Flavus was in the service of the enemy.

Armin and Flavus faced each other on the Weser. And Tacitus reports:

“Then they began to talk to each other. One spoke of the greatness of Rome, of the power of the emperor, of the severe punishment that awaited the defeated, of the mercy that would be his if he submitted; even Thusnelda and her son would not be treated as enemies. The other, however, spoke of his duties to his father's land, of the freedom inherited from his ancestors, of the Germanic gods, of his mother, who begged him to be the leader of his blood relatives and relatives, indeed of the entire tribe, rather than the enemy. country, of their ancestral freedom, of the Germanic gods, of his mother, who begged him to be the leader of his blood relatives and kin, indeed of the entire tribe, rather than a defector and traitor.”

Since then, betrayal of one's own people has been a plague and curse in our German history. And since then, a fatal rift has run through our history between the Flavus Germans, who are devoted to everything foreign, susceptible to the whisperings of the enemy and open to all sycophancy and even treason — and the Arminian Germans, who are loyal to everything German and for whom the empire is the object of their dreams and the content of their struggle. Germans and for whom the empire is the longing of their dreams and the content of their struggle.

Nevertheless, Arminius' work has endured: he was the first to bring to life the great idea of a unity of all Germanic tribes and thus of a German empire. In this sense,

the storm from Asia continues to rage across Europe,

violent and inhumanly cruel, always

destructive.

Armin, the mighty king

of the Germanic Marcomanni,

Marbod, to subjugate him.

The attempt fails.

Armin is murdered in 21 AD by

by relatives who begrudged him

his leadership and his far-reaching

plans. The

assassination attempt by ambitious individuals in

the service of the enemies of Germanic culture

repeated several times in our history

.

Except for local battles on the Rhine

and Danube and a large uprising

of the tribes in Belgium and on the Lower Rhine

against Roman rule,

it remained peaceful in Germany proper

remained peaceful for a long time. But in 162-178, the Marcomanni, Quadi, and smaller Germanic tribes

advanced to the Alps and could only be driven back by Emperor Marcus Aurelius (161-180)

in bloody battles. The Goths, originally from Scandinavia,

reached the steppes of southern Russia and the coastal region of the Black Sea and made the peoples there dependent on them. Epidemics, overtaxation, bureaucratization, and escapist teachings

reached the steppes of southern Russia and the coastal region of the Black Sea and

made the peoples there dependent on them.

Epidemics, excessive taxation, bureaucratization, and the world-renouncing teachings of Christianity weakened the Roman Empire. At the same time, its military power declined. military power. There were fewer and fewer true Romans and more and more foreign troops in its armies. Above all, however, the warfare techniques of the Germanic tribes changed — their armies no longer consisted of unruly wedges of foot soldiers foot soldiers, but increasingly became cavalry armies whose powerful attacks were increasingly difficult to withstand.

The heroic age of our people began, which echoes in the many proud legends of heroes. Gothic cavalry armies under King Ostrogotha 248 to Byzantium and, a few years later, destroy eleven Roman legions on the lower Danube. Gothic fleets advance from the Black Sea into the Mediterranean. In 271, the Alemanni and Marcomanni break through the Alps into Italy and besiege Milan; Frankish armies appear appear in Gaul on the Mediterranean coast. The East Germanic Empire under the leadership of the legendary 100-year-old King Ermannerich from the Danube to deep into Russia, beyond the Don and Volga, while the Visigoths settled in what is now Hungary and Romania. Almost inconceivable is this abundance of healthy strength and talent that was necessary

to penetrate this vast area militarily, culturally, and economically.

Truly, what an enormous display of Germanic power in these centuries!

Under Emperor Constantine the Great (323-337), Christianity becomes the state religion of the Roman Empire, and Constantinople becomes its capital.

Emperor Julian the Apostate (361–363), who once again defeated the Alemanni near Strasbourg, tried in vain to restore the old Roman power by returning to the Roman faith.

In the midst of this powerful development, the Hun invasion broke out like a thunderstorm.

Pressed by the powerful Chinese emperors, a large part of the Mongolian, Turkish, and Germanic tribes united in the “Hiungnu” (Huns) alliance.

out of the blue! Driven by the powerful

Chinese emperors, a large part of the Mongolian, Turkish, and West Tibetan

tribes united in the “Hiungnu” (Huns)

alliance set out for the west. They subjugated the ancient Persians

Alans in the Caucasus; the Magyars (today's Hungarians, then north

of the Caucasus) joined them, along with other Turkish and Finnish

tribes.

“The first impression of these eerie figures, who seemed more at home on their horses than

on the earth, was terrifying; they were terrible in attack, terrible in

flight, and tireless in renewing their fight. Above all, however,

the Germanic farmers could not comprehend the Tartar robbers and plunderers, despite all their

bravery in defending themselves against them. Under respected leaders, the

Huns gathered into huge masses that swept across the country like swarms of locusts

,” says one report.

The Ostrogoths were defeated by the Huns in 375 in the cavalry battle

on the Don and were forced to join the Hun migration. The Christian part

of the Visigoths (converted by the semi-pagan bishop Ulfilas) sought refuge in the Eastern

Roman Empire. The Hun empire reached its peak under their

king Attila (Etzel), 433-453, who in 451 led a huge army of

Huns, subjugated Germanic Ostrogoths, Thuringians, Gepids,

Rugians, and Skirians across the Rhine and deep into Gaul, destroying,

burning, murdering, and plundering... There he is confronted by the Roman general

Flavus (the Blonde) Aetius, mainly with Visigoths. Germans

stand against the Germanic tribes once again! In a fierce battle, Attila is defeated on

the Catalaunian Fields. Even the streams are said to have flowed red with blood

! Attila dies in 453, and the Hun Empire disintegrates.

Three groups of Germanic tribes can be distinguished during the migration period that began with

the Hun invasion of 375:

- The northern Scandinavian groups (Danes, Jutes, Swedes, Gautcn,
- Norwegians) did not migrate at all, remaining in their homes, where they
- already had their own kingdoms. Groups of Angles, Saxons, Jutes, and Frisians
- crossed over to Britain in 449, founded seven kingdoms there, and laid
- the foundation of the English people.
- The Germanic tribes on German soil had already united into large tribes before the
- appearance of the Huns in the fight against the Romans: the
- Franks, Frisians, Saxons, Chatti (in Hesse), Swabians
- Alemanni and Bavarians. These large tribes did not migrate, but the

The Rider of Valsjärde: Portrait of the unknown Germanic warrior. Wilhelm Petersen J

most expanded their territory at the

expense of the collapsing Roman

Empire. From these

tribes the modern German people emerged. Only a small

tribe from their circle, the Langobards, migrated

late to Obcritalia (Lombardy) and lost their Germanic language there. — The East Germanic peoples, who lived in the area between the Elbe and the Black Sea, formed the Germanic tribes.

Gobards, migrated late

to Obcritalia (Lombardy) and

lost their Germanic language

there. —

- The East Germanic peoples,
- who lived in the area between the Elbe and
- the Black Sea, penetrated deep
- into the Roman Empire and broke up
- there:

- The Visigoths under
- Alaric conquered Rome in 410, and

- Alaric's successor, Athaulf,
- founded a Visigothic kingdom
- in southern France and all of
- Spain. The Visigoths ruled there
- until 711,
- when they succumbed to the Arabs.
- Their blood and some words of their
- Tcilstamm German Sue

language live on in the Spanish people. Em

b e n went to northern Spain and Portugal;

their blood and words of their language live on among the Galicians and Portuguese.

- The Vandals migrated across southern Spain (Vandalic) in 429 to North Africa
- and founded a powerful empire around Carthage under King Geiserich,
- which was destroyed in 534.
-
- Rugier and Heruler make their commander Odoacer 476
- “King of the Germanic tribes in Italy,” and he deposed the last Western Roman
- Emperor Romulus Augustulus. They later succumbed to the Ostrogoths.
- The Ostrogoths founded a powerful empire in Italy under the great Theodoric.
- This was destroyed in bloody wars by the Eastern Roman general Narses.
- Narses. The last two Ostrogoth kings, Tntila and Teja, fall
- in heroic battles, one at Taginae, the other at Vesuvius.
- Remnants of the Ostrogoths live on in the German South Tyrol and among the Croats.
    - The Gepids are defeated in Transylvania in battles between different tribes.
- f) The Burgundians, who are actually East Germanic, migrate from the Oder regionacross Germany, first to the middle Rhine (Worms), then to the Rhone region.
- [...] [...]
- [...]
- their salvation depends on the Nordic-Germanic-Germanic peoples having been raised from the lowest barbarism to culture by Rome. On the contrary! Contactwith the declining, outwardly brilliant but inwardly thoroughly rottenold cultural world had an effect on our ancestors like an imported plague. The consequence
- was that for many years they were inhibited in their natural development...It was disastrous that our ancestors came into contact not with the rising, but withthe declining old cultural world... Since the end of the secondcentury BC, our entire history has been an unceasing struggle with this
- “Rome,” a confrontation with the legacy of antiquity: with theocracy (theocracy),

imperialism and universalism, with manimonism, nomadic spirit andbig-city culture, with ethnic chaos and the delusion of humanity. The struggle wasmade more difficult by the fact that from the first contact until today, an ominous

- dualism has run like a red thread through our entire history. For manywere blinded by the glittering Roman after-culture, and since then we have had theenemy within our own country; Germans who were free from Rome and those who were bound to Rome stood andstill stand opposed to each other." (Prof. Dr. Heinrich Wolf in his 'German History') As brilliant and legendary as the turbulent Migration Periodis in its heroic masculinity, exuberant display of strength, andcreative drive, it is also interwoven withintrigue and betrayal, this curse of our history, and the destinies of some tribes are
- the fate of many tribes. The Siegfried era, as we call the Bronze Age, is turning into the Hagen era, full of hardship and treachery. At the end, however, the conclusion of our ethnic destiny is the enormous blood tollthat our ancestors paid to Europe in this intoxicating but haphazard attack
- the world to Europe: Everywhere, Germanic strength flowed and seeped away— in southern Russia and North Africa, in Byzantium and Rome, inSpain and France — seeping away and continuing to benefit and serve countless generationsof foreign peoples. Land and blood
- were irretrievably lost, which would have been worthy of a greater future. Germanic tribes stood against Germanic tribes, giving themselves awayin springtime strength and sacrificing themselves in enthusiastic carelessness. It was a time of uplifting individual destinies — and for thousands of years

the names of Ariovist, Arminius, Ermaneric, Theoderic,

Alaric, Geiserich, Totila, and Teja shine brightly — but the people of that era deprived themselves of the fruits

because they did not find the empire.

22

THE FRANKISH EMPIRE.

- (Merovingians and Carolingians)
- (Merovingians and Carolingians)

While the East Germanic peoples were all sinking into the turmoil of the Migration Period, and the Lombards in Obcritalia were falling prey to linguistic Romanization, the tribes of central and western Germany expanded at the expense of the collapsed Roman Empire.

Sachsen and the Frisians were involved in the settlement of England, while the Angles mostly

went to England. The Franks extended their power from the Lower Rhine and Middle Rhine, the Netherlands, and Belgium to northern France.

The Franks were the first to establish a unified empire in Europe.

and Frisians were involved in the settlement of England, while the Angles

went mostly to England. The Franks expanded their power from the Lower

and Middle Rhine, the Netherlands, and Belgium across northern

France—mostly not in battle, but as allies

of the Romans, as the latter were forced to withdraw their legions to Italy.

They disintegrated into several tribal kingdoms (Salian, Ripuarian, Chatti

Franks). All Germanic tribes east of the Rhine, which had held out so long

under Roman rule, belonged to the great Frankish confederation.

South of them, the Alemanni conquered Alsace and large parts

of Switzerland — roughly as far as the German language is spoken today.

The Suebi (Swabians), only one tribe of whom had moved to Spain during the Migration Period, occupied the pre-Alpine regions

of what is now Bavarian Swabia. The Bavarians extended furthest

— the Markomanni, but also other tribal groups, live in this comparatively young tribe. Bavaria occupies the whole of

today's Upper and Lower Bavaria, as well as the whole of Austria, including Carinthia, Styria, and Tyrol.

The Wends, who had previously lived in the vast expanses of eastern Poland and western Russia, were skilled river boatmen and traders between Scandinavia and the Eastern Roman Empire, but were still fairly primitive.

They were driven out by the Slavs and settled in the areas east of the Oder and Elbe rivers.

of the Slavs moved into the areas east of the Oder and Elbe rivers. They had previously lived in the vast expanses of eastern Poland

and western Russia, were skilled river boatmen

and traders between Scandinavia and the Eastern Roman Empire, but were still fairly

uneducated. On their own, they would never have been able to conquer the East German lands.

But after the departure of the East Germanic tribes, their boldest

tribes, often only “Druschinen” (followers) of Wendish princes, invaded these
almost deserted areas. The remaining Germanic remnants were
were either destroyed or joined the Wends.
The sub-king of the Salian Franks in Tournai, Clovis,
defeated the last Roman governor, Syagrius, in Gaul in 486 and conquered
the large central part of present-day France, having already
t 23
. He
declares the conquered Roman territory to be royal land and grants huge estates
to his followers as fiefdoms that can be revoked. As a result, many
men rush into his service, and he is able to eliminate the previous assembly of free men
and also forced the Ripuarian Franks to elect him
king.
In order to bind the Roman-Celtic population of the newly conquered land to himself
and at the same time to counter the power of the Catholic Church against his
enemy neighbors, the still Arian kings of the Visigoths (who possessed the southern
Franconia) and the Burgundians (in the Rhone Valley),
the personally irreligious, cruel, and power-hungry Clovis
converted to Roman Catholicism in 496. This was a politically astute move: the Church
helped him to incite the Catholic subjects of the Visigoth kings. In
two wars, Clovis took all of southern France from them and drove
them back to Spain. He also used military force to make the Burgundians his allies.
It is understandable that the followers of their king would follow his example and also adopt the new faith, and that they would force the masses of the Frankish peasantry to do the same. Under Clovis' sons, the empire was divided into three parts (Austrasia, Neuchâtel, and Burgundy).
example of their king and also adopted the new faith,
forcing the masses of Frankish peasants to do the same.
Under Clovis' sons, the empire was divided into three parts (Austrasia, Neustria, and Burgundy), and the Thuringians and Burgundians were completely subjugated. Even the Bavarians were

eventually incorporated, albeit loosely. But moral decay, bloody murders, and
stricn and Burgundy), the Thuringians and Burgundians were completely
subjugated, and finally even the Bavarians were incorporated, albeit loosely.
But moral decay, bloody murders, and civil wars within the
ruling house weakened the Merovingians, the successors of Clovis, so
that the II a u s m c i c r (majordomus = administrators of the royal property)
gained ever greater power until the mayor of the palace, Pippin the
Middle (of the Arnulfing dynasty, named after their progenitor
Bishop Arnulf of Metz) became the actual ruler of the entire Frankish Empire in 687 through his victory over the mayor of the palace, Neu-
stricns.
Pippin's illegitimate son, Charles Martel (the Hammer), capitalized on
his father's successes and consolidated them. In 723, he subjugated the Alemanni
and forced them to accept the Latin-written law code Lex Alamannorum
and the Christian faith. Alemannic uprisings were repeatedly
bloodily suppressed. An attack by the Muslim Arabs, who in 711 had
crushed the Visigothic rule in Spain and crossed the Pyrenees
in 711, is repelled by Charles Martel at Tours and Poitiers in 732.
After
he also cleanses the south of Gaul of the Saracens and
conquers Provence, he is hailed as the “Savior of Christianity,”
and Pope Gregory III, who is at odds with the Lombards,
offered him the protectorate over Rome. But Charles Martel, who
did not want to be played off against his Lombard friends, refused.
The Bavarians, who had meanwhile become independent, were also
brought under Charles Martel's control, their Duke Grimwald was murdered
and the Latin Lex Bäjuvarorum is imposed on them. They must
accept the Christian faith.
On his deathbed, Charles Martel divides his rule between his

two sons, Carloman and Pepin. Of the former, it suffices to mention here

that he soon enters a monastery and leaves all power to the younger

Pippin. The latter, in his tireless efforts, laid the foundations

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LANGOBARDENSCHU[7] ERT

from the tombs of Nocera

in Campania.

laid the foundations for the later power of the Frankish Empire under his son Charlemagne.

He called upon the Anglo-Saxon Boniface (Winfried), one of the greatest

church organizers of all time, to establish the church among the German

tribes. Under the protection of Frankish troops, he destroyed

ancient sanctuaries (Donarsciche near Geismar), expelled Irish-Scottish

converting monks because they preached a tolerant form of Christianity, reorganized

the Church energetically, and placed it under the authority of the Pope. In 754, he was killed by free Frisians near Dokkum.

With the help of Pope Zacharias, Pippin deposed the last Merovingian king, Childeric, and had himself anointed “King by the Grace of God” by a papal legate in order to legitimize his powerless rule.

king Childeric and, in order to legitimize his untraditional rule, had himself anointed king “by the grace of God” by a papal legate.

25

Between Pope Stephen II and Pippin, a memorable meeting took place in 754 in St. Benis near Paris, which was to have a decisive influence on the fate of our people for centuries to come. The pope, with the Lombards because of the release of the

Benis near Paris, which was to have a decisive influence on the fate of our people for centuries to come.

The pope, who was feuding with the Lombards over the release of the territories he claimed,

was besieged in the south by the Byzantine Empire

, without his own territory and striving as Rome's sovereign lord for its independence from Constantinople, sought in Pippin a military and moral ally. His desire: protection from the Lombards and the transfer of certain territories. His offer: sovereignty over Rome. On this basis, an agreement was reached and the pope anointed Pippin once again king and “patricius” of the Romans. For the pope, this establishment of a Christian kingdom by the grace of God (which abolished the hereditary right to the throne that had previously applied to the Germanic tribes) was abolished) meant the dissolution of the Eastern Roman Empire and a reorientation towards Europe north of the Alps.

In the same year, Pippin fulfilled his obligations in two campaigns against the Lombards and donated Rome and Latium to the pope (“Pippin's Donation”), whereupon the pope, on the basis of the — forged — deed of donation from Emperor Constantine.

When Pippin died in 768, he left his son Charles (768-814) considerable power and an immense treasure trove of bold possibilities.

. He used it to the fullest extent and increased it considerably, so that posterity gave him the title “Charlemagne.”

Initial conflicts with his brother and co-regent Carloman paralyzed Charlemagne's energy. The enmity between the two brothers enabled the Lombard king Desiderius to gain control of the whole of Italy and to impose Lombard protection on the Pope instead of Frankish protection. Under such circumstances, there was a danger that the Pope would reverse the appointment of the Frankish king by divine right in order to help a Merovingian to the crown, Bertha, the widow of Pippin and mother of Charles and Carloman, took over the affairs of state and, equipped with powers of attorney from her sons, traveled to the

Lombard capital of Pavia. There, through

negotiations with Desiderius, she secured the return of the territories that had been occupied to the Pope and at the same time strengthened the bonds of friendship through the marriage of the Lombard king's daughter Desiderata to her son.

negotiations with Desiderius, she secured the return of the occupied territories

to the Pope and at the same time strengthened the bonds of friendship through the

marriage of the Lombard king's daughter Desiderata to her

son Charles.

Pope Stephen III now saw his plans slipping away

and attempts to reach a direct agreement with Charles.

The latter, disregarding the alliance brought about by his mother's skill,

decides to intervene in Italy himself. In addition,

he dissolves his marriage for the sake of another woman and sends Desiderata back to her father.

back to her father. This breaks the last bridge between

him and Desiderius, i.e., between the Franks and the Lombards.

Carloman, who disagrees with this anti-Lombard policy, prepares

for a military campaign against Charles, but dies unexpectedly. Before

EMPEROR CHARLES

Equestrian statuette from the

cathedral treasury in Metz, 9th century.

Before Charlemagne's sons can be crowned, Charles arrives and has himself crowned. Charlemagne's widow Gerberga conspires with her sons and some of her loyal followers to send Desiderius to Charlemagne, where she stirs up trouble against him in order to assert her sons' rights. Charlemagne is now the sole ruler of an empire in which dangerous unrest is brewing and in which he is surrounded by enemies.

loyal followers to join Desiderius, from where she stirs up opposition to Charlemagne in order to assert her sons' rights.

Charlemagne is now the sole ruler of an empire

in which dangerous unrest is brewing and malicious enmities and tensions

are at work.

Charlemagne's next blow is aimed at the Saxons, against whose great tribal confederation (with the sub-tribes of the Westphalians, Eastphalians, Engern, and Hölsatepj, he starts a war in 772 to subjugate them and convert them to Christianity. In the campaign of 772, he storms Eresburg and devastates the ancient sanctuary on the Externsteine near Detmold, but in 773 the Saxons rose up again under Wittekind; this uprising was also a battle between the free farmers and some of the great families who, enticed by the power of the Frankish Empire,

had joined Charlemagne. Only when Wittekind's army was defeated at Lübbecke in Westphalia , Wittekind is forced to flee across the Elbe. However, as soon as the Frankish main army has withdrawn, the Saxon peasantry immediately rises up again. But Charlemagne advances with an even larger army and now holds a Reichstag at Paderborn, at which the old faith is strictly prohibited . At the same time, the peasants were forced to cede land for the construction of churches and parishes and to pay a tenth of their annual income as a tithe to the church — and when the old Saxon free farmer lay down to die, he also had to agree to the division of his farm and leave a share of it to the church.

In Italy, Hadrian had meanwhile been elected pope, who vacillated in his position between the Franks and the Lombards. Desiderius informed him that he, and not the Frankish king, would protect the tomb of Peter. But Hadrian replied that he would only recognize as protector

who would hand over to him the territories given to him by Pepin. Charlemagne, who until then had little interest in Italy, feared the possibility that the pope might support Charlemagne's sons or a Merovingian pretender to the throne.

who would hand over to him the territories given to him by Pepin. Charlemagne,

who until then had little interest in Italy, feared that

the pope might install Charlemagne's sons or a Merovingian as rival kings

and decided to settle the situation. He tried to obtain

Desiderius to hand over the disputed territories in exchange for payment,

but he refuses.

This leads to war in 774, with Charlemagne crossing the Alps and occupying

the Lombard kingdom, in whose capital Pavia he has himself crowned king of the Lombards.

The Lombards retain their independence in

in administrative matters and remained loyal to Charlemagne when he did not hand over the conquered territories

to the Pope, but kept them as part of the Lombard kingdom. He

justified this decision by saying that his father “Pippin had only promised the gift, but had not yet given it,” and that a pope also needed

land only if he was threatened by enemies, but not if he was protected by powerful friends!

land only if he was threatened by enemies, but not if he had strong

friends to protect him!

In 778, Charlemagne marched with his army against the Arab caliph

of Spain, but was unsuccessful. On the march back, his

army was attacked by the Basques and suffered heavy losses. Wittekind then

Wittekind reappears in Saxony, the people rise up, churches

and monasteries are burned, and the enraged Saxon hordes advance

as far as the Rhine, but are defeated by Charlemagne at Bocholt.

Almost without exception, the Frankish professional warriors, most of whom are mounted, are superior to the

the slow-moving peasant army. Saxony is occupied once again.

Charlemagne's terrible law is enforced once more:

“Whoever eats meat during the forty days of fasting shall die...

Whoever kills a clergyman shall die...

Whoever burns corpses in the pagan manner shall die...

Anyone who refuses baptism shall die...

Anyone who allies himself with pagans against Christians shall die...

The inhabitants of each church's territory shall give the pastor

two acres of land and a farm, and for every 120 inhabitants, they shall provide the church with a

serf and a maid.

All shall give a tenth of their possessions to the church, and on the tenth day they shall work for the church. Furthermore, we admonish

you to hand over the pagan priests and soothsayers to the church.

—

28

LUDiFIG THE PIOUS

Miniature from a Fulda

manuscript, 9th century.

When Charlemagne's army marched against the Slavic Sorbs and

Charlemagne also called up the Saxon army, the latter rose up.

At the Süntel mountain, two Frankish armies were defeated by the Saxons.

But now new Frankish armies flood the country. In revenge for their defection,

Charlemagne has 4,500 Saxons, the bearers of the old faith and national self-assertion, beheaded at Verden on the Aller River at Hälsebach.

In grim fury, the desperate people rise up again, receiving help from the Frisians and Danes.

In two long battles at Detmold and on the Haase River, the Saxons finally succumb, crushed by the superior forces. Charlemagne systematically has the country ravaged.

the Frisians and Danes. In two long battles near Detmold and on the Haase,

the Saxons finally succumbed, crushed by superior forces.

As planned, Charlemagne had the country ravaged, farms and villages burned, and the

land expropriated for the church. The families of the free farmers who were still fighting

into slavery. Finally, Wittekind and his friend

Abbio see no way out but to convert to the foreign faith

and submit to Charlemagne in order to buy peace for the remnants of their tribe

in the ravaged land. They are baptized in Attigny in 785. The inhabitants of particularly rebellious regions, about a third of the Saxon tribe, are resettled throughout the Frankish Empire. The Saxons rise up twice more, but are defeated by the Franks.

baptize themselves in Attigny. The inhabitants of particularly rebellious regions,

about a third of the Saxon tribe, are resettled throughout the Frankish Empire.

Twice more, Saxon and Frisian peasant communities rise up to shake off their bondage and forced conversion. Then all is deathly quiet over the trampled land. In 788, Charlemagne also deposed the last independent Duke of Bavaria, Tassilo, and had him imprisoned in a monastery in France.

Then all became deathly quiet over the trampled land.

In 788, Charlemagne also deposed the last independent Duke of Bavaria, Tassilo,

had him disappear into a monastery in France, and incorporated Bavaria into his empire.

Between 791 and 799, Charlemagne defeated the Avars, a powerful and dangerous Turkic people who had come from South Siberia and settled in the Hungarian lowlands in the last decades of the Migration Period, and conquered the Slavs in the Balkans.

. They were a powerful and dangerous Turkic people who had come from southern Siberia

and settled in the Hungarian lowlands during the last decades of the Migration Period, subjugating numerous Slavic tribes.

Charlemagne stormed their large walled forts and destroyed them so thoroughly that no trace of them remained. The Avars had also ruled in Bohemia, where they had kept large numbers of slaves in the fertile land and had also ruled the women without hindrance.

Charlemagne's army defeated them in the Battle of Chapaunice in 804.

so thoroughly that no trace of them remained. The Avars

had also ruled in Bohemia, where they kept large numbers of slaves in the fertile land

and took the Slavic women as their own without hindrance. From these slave masses and bastards

the Czech people emerged, which was completely different from the other Slavic peoples. Charlemagne's empire stretched from Barcelona to beyond the Elbe (on a campaign against the Wends, he reached as far as the

the ethnic group of the Czechs emerged, which was completely different from the

other Slavic peoples.

Charles' empire stretched from Barcelona to beyond the Elbe (on

a campaign against the Wends, he reached the Peene, and against the Danes, he advanced to

Jutland), from the Garigliano in southern Italy to the Eider. This

enormous power was crowned in the year 800 by the conferral of the Roman

imperial title: Pope Leo III, the successor of Hadrian L, had

fled from his Roman enemies across the Alps to Charlemagne to beg him for

protection. Charlemagne sent him back, soon following him himself

to conclude the investigations against the pope. At Christmas

mass, Leo III then placed a crown on the Frankish king's head — “unexpectedly,” as

the chronicler Einhard reports — and knelt before him in homage

as emperor and Augustus. This coronation set a definitive course for German history

for a long time to come,

which became apparent for the first time at the meeting between Pepin and Pope Stephen II in St. Denis

and for the second time with the defeat of the Lombard kingdom.

became apparent for the second time, and which had the most disastrous consequences for the fate of our people

.

With bloody violence, Emperor Charlemagne created a Christian West,

a unified Europe in which the Church alone held sway over intellectual life for a long time.

Under this universal, “Western” empire

empire lies the free Germanic people of yore, heirs of Arminius and the heroes

of the Migration Period, buried deep. Charlemagne undoubtedly united all Germanic tribes by force—but that this was achieved with so much coercion and violence

was not to be a blessing for our people. In 814, the mighty conqueror and ruler died. Charlemagne's son, Louis the Pious, can be described as a heartless bigot. He suppressed Germanic poetry and heroic songs.

the mighty conqueror and ruler died.

Charlemagne's son, Louis the Pious, can be described as a heartless bigot.

He had the Germanic poems and heroic songs that his father had collected burned.

The widespread

, an extensive slave trade developed, through which

Jews gained greater influence in Central Europe for the first time as slave traders

and were favored by Louis. Louis gave the most important imperial offices to clergymen. At that time, the notorious

CHARLES THE BALD.

II idmungshild of the Codex

Aureus of St. Emerton,

9th century.

ten “pseudo-Isidorian Decretals,” a collection of legal

provisions proclaiming the primacy of the clergy over all lay people.

When

When his three sons Lothar, Pippin, and Louis grew up, Louis the Pious issued

an “imperial order” in 817, according to which his eldest son

Lothar was appointed his successor and co-regent. The two

other brothers were given sub-kingdoms — Pippin the western Aquitaine

on the Spanish border, Louis Bavaria and the southeastern

forelands. Later, Louis changed the imperial order for the sake of his second wife and the

son Charles born of this marriage. Lothar and Pippin rose up

and arrested their father. But Louis freed him, then agreed

with his two brothers against their father and their scheming stepmother.

Lothair brings Pope Gregory I to France as an ally.

On the “Field of Lies” (Rotfeld) near Colmar, the armies of Emperor Louis the Pious and his three sons face each other. But the soldiers of Louis the Pious, tired of the clergy's intrigues at court, defect to their sons' camp. The pope decides in favor of his own interests and grants Louis the Pious the kingdom of France.

soldiers of Louis the Pious, weary of the clerical economy at court,

defect to the camp of the sons, and the pope decides

31

for the sake of his own advantage to side with the sons. Thus, Louis the Pious is

arrested for the second time, must do penance, and his wife Judith

is banished, and their son Charles is sent to a monastery. But soon after,

Louis the German and Pippin turn against Lothar together.

Already on the verge of defeat, Lothar offers the Saxon peasants “that they should enjoy the

old freedoms they had when they were still pagans.”

.” Immediately, the peasants of Lower Saxony rose up again, burned

the monasteries, and took back their land. This was the ”Stellinga”

rebellion.

In the midst of a chaotic civil war, Louis the Pious died in 840.

Now Louis the German and Charles the Bald of West Francia

in the Oaths of Strasbourg (February 14, 842), whereby one swears allegiance to the other in “Roman-

zo,” the late Latin dialect of West Francia, and the other in “Thiutisko,”

i.e., Old German. Louis suffocates in

in bloody battles, and the Germanic desire for freedom is once again crushed in mass executions and hangings.

In the Treaty of Verdun in 843, Lothar receives the large central part of the empire.

Everything to the west of it goes to Charles as West Francia,

and everything to the east of it goes to Louis the German as East Francia.

and everything to the east of it goes to Louis the German as East Francia.

From the East Frankish Empire — or rather, from the decline of the

East Frankish Empire — the German Empire then developed.

Louis the German (843-876) fought against the increasingly

increasing incursions of the Normans (Norwegian and Danish sea kings),

who destroy Hamburg. In the Treaty of Mersen in 870, after
Lothar's death, the northern part of “Lotharingia” is divided between Louis
the German and Charles the Bald: Alsace, Lorraine, the
entire Netherlands went to the East Frankish Empire, which now, apart
from western Flanders, comprised all German-speaking parts of the country and
also a wide strip of Romance-speaking areas.
Special kingdoms emerged in Lower Burgundy on the Rhone and in Upper Burgundy
in southern France. Anarchy reigned in Italy.
Under Charles the Fat (876–887), his illegitimate nephew Arnulf
of Carinthia (887–899), Louis the Child (899–911), and Conrad I (911–
918), the Frankish Empire fell into decay and disintegration.
In the north, the Normans; in the east, the warlike Wends; in the southeast,
the Hungarians; added to this, a degenerate clergy and only small armies of vassals.
A disgruntled militia hastily cobbled together from poorly armed peasants
— it is a grim picture that Charles' dying empire leaves behind on German soil
Germanic soil. What has become of the proud Germanic people
who once conquered the mighty Roman Empire? Lawlessness
and disintegration, greed, avarice, and violence, coupled with defenselessness
towards the outside world and lawlessness within—and beneath it all lies the German peasantry, the real people, buried, and their fields threaten to become pastures for foreign peoples. It speaks to the noble character and wisdom of Conrad I that he
German peasant, the real people, buried, and his fields threatened to become
pastures for foreign peoples.
It speaks for the noble character and wisdom of Conrad I
that on his deathbed he called on his brother Eberhard and the German princes
to elect his long-time opponent, Duke Henry
of Saxony, as king. —

- ORIGIN, DEVELOPMENT, AND ENTRY OF
- CHRISTIANITY INTO THE WORLD OF THE GERMANS.

Hardly any question is as important for the history and development of a people

as decisive as that of its religion or a possible change of religion.

Even external aspects of life can be significantly influenced by religion: in ancient times, Syria and Egypt were famous wine-producing countries, Asia Minor was known for its pig breeding — today, winegrowing in Syria and Egypt has almost disappeared because Islam forbids wine, and in Asia Minor there is almost no pig breeding anymore because Islam considers pigs unclean.

In the Middle Ages, winegrowing was widespread in the Middle East, but it was almost completely destroyed by the plague.

wine growing in Syria and Egypt has almost disappeared because Islam prohibits wine,

and in Asia Minor there is almost no pig breeding left because Islam

considers pigs to be unclean. In India, silk production has never been able to develop despite

favorable environmental conditions because the Hindu religion does not allow the killing

silkworms.

Even stronger is the psychological impact of a change of religion

on peoples. Entire peoples of the South Seas and North America have perished

because they could not survive the destruction of their original spiritual world by

missionaries and the imposition of foreign ways of thinking and customs.

. Even significant changes in doctrine within the

same religion can profoundly alter the character of a people.

There are hardly any linguistic or racial differences between them — and

yet how different are the Calvinist Dutch from the Roman

Catholics of Flanders. Questions of religion and conversion are

therefore not unimportant for the history of a people, but always very

serious, often life-deciding questions. From this point of view,

the question of the adoption of Christianity by our Germanic ancestors

after so many millennia of independent religious development

must also be examined. —

ECCLESIASTICAL OR SCIENTIFIC CONSIDERATION?

Every religion in the world considers itself to be the only correct one — the difference lies solely in the fact that most of the ancient folk and tribal religions

regard themselves merely as the ancestral and therefore only valid religions of their respective peoples or tribes, while the so-called world religions regard themselves as the only true revelations of God, as the "irruption of divine reality into history," as truths that transcend history.

religions of their respective peoples or tribes, while the

so-called world religions regard themselves as the only true revelations of God

as the "irruption of divine reality into history," as supra-historical truths.

In doing so, they deny other religions the right to exist and make them objects of mis-ision.

. Christianity does the same in all its churches and sects.

As a result, the churches demand "faith" for their teachings, and church-bound science

will, as long as possible, continue to explain away, hide, or cast doubt on research findings that

contradict this faith.

[...]

[...]

The sources on the appearance of the preacher Jesus around the year 30 AD are very few and unreliable.

Of the four Gospels, science has long since dismissed the Gospel of John, which is beautiful but completely unhistorical, written around 100 AD far from Palestine by an unknown Greek-educated author.

The three remaining Gospels (Mark, Matthew, and Luke) are called "synoptic" because they are recognizably based on the same source material.

The synoptic Gospels are considered to be the most reliable sources for the life of Jesus.

(not the "favorite disciple" John).

The three remaining Gospels (Mark, Matthew, and

Luke) are referred to as "synoptics" because they are recognizably based on common

sources, which are referred to as "Urmarkus" and "Spruchsamm-

Neither the “Primitive Mark” nor the “Sayings Collection” are historical accounts, but rather devotional writings that already incorporated many older myths and legends about the gods, which were transferred to Jesus.

On this basis, the Gospel of Mark was written around 70 CE, followed by the Gospel of Matthew between 70 and 90, and the Gospel of Luke somewhat later.

Between the writing of the Gospels and the events they describe, there is therefore a gap of about 30 years.

The Gospel of Mark was written in the language of the Jewish people, Aramaic, and was therefore not understood by the majority of Christians.

, the Gospel of Matthew between 70 and 90, and the Gospel of Luke a little

later. Between the writing of the Gospels and

the events they describe, there is a gap of between 40 and 70 years.

This explains their numerous contradictions and the

many popular miracle stories. In addition to these Gospels,

there were a number of others, of which only fragments or mentions

have survived because the Church rejected them early on. Outside the Gospels,

there are only brief references to Jesus in the Roman writers Tacitus and Suetonius and the Jewish writer Flavius Josephus, which are based on stories from the early Christian communities — unless they were inserted later.

[...]

from older religions. If the Egyptian goddess

Isis gives birth to the god child Horus as a virgin, if in the same

way Buddha, Dionysus, and Tammuz are virgin sons, then

the virgin birth of Jesus also belongs to this group of religious myths. If

there was already a sanctuary in Bethlehem where the son of God, Tammuz, was born to the ancient

Canaanites, then the birth of Jesus in Bethlehem seems just as

mythical as perhaps even the claim of his crucifixion, because

the doctrine that the redeeming God dies on the cross and then rises again

is much older than Christianity. [...]

already called itself the “New Covenant,” revered a “teacher of righteousness” who had been

unjustly executed,

and awaited his return to judgment,

even teaching the Trinity. Thus, so little remains of the Gospels that researchers (such as the German Arthur Drews in his books “The Gospel of Mark” and “The Christ Myth,” the French Dujardin in “Le Mystère de Jésus,” and others) have disputed the historicity of Jesus altogether and claimed that he was a mythical figure.

The Gospels are not the only source of information about Jesus.

books “Das Markus-Evangelium” (The Gospel of Mark) and “Die Christusmythe” (The Christ Myth), the Frenchman

Dujardin in “Le Mystère de Jésus” (The Mystery of Jesus), among others) have even disputed the historicity of Jesus

and declared him to be a figure of religion created by the imagination,

like Mithras, Baldur, or Apollo. —

Added to this are indisputable historical errors in the Gospels themselves, mostly based on the invention of some event to

“fulfill” this or that prophecy of the Old Testament. For example,

a census in Palestine at the time Jesus was born never took place,

and King Herod had already died in 4 BC, so he could not have ordered the massacre of the children of Bethlehem — also an old legend — in 2 BC.

. King Herod had already died in 4 BC,

so he could not have ordered the massacre of the children of Bethlehem — also an old motif in legend —,

and his son Herod Antipas was not a king. The

trial of Jesus cannot have taken place in this way, as it contradicts all the rules

Jewish law (in the proceedings before the Sanhedrin) and

Roman law (in the proceedings before Pontius Pilate). Thus

it is no longer possible today to reconstruct the life of Jesus from the Gospels

— too many building blocks must be discarded as unusable.

At least it is perhaps still possible—if one is willing to assume that a

preacher named Jesus lived (see the excellent work by Heinrich Acker-

mann, Jesus. Seine Botschaft und deren Aufnahme im Abendland [Jesus: His Message and Its

Reception in the West], Muster-

schmidt, Göttingen, 1952, with the latest research findings)—to extract the

core of his teaching, his “message,” from the tangle of fairy-tale and

mythical additions.

- PERIOD OF CHRISTIANITY: THE PREACHER JESUS.

A preacher named Jehoshua, of humble origins, speaking Aramaic, from

the Galilee region on the fringes of Judaism, born between

4 and 2 BC, of the Jewish faith, probably also of Jewish

folk tradition (proof of non-Jewish ancestry has often been sought, but never convincingly

proved), came into contact with a circle of devout Essenes

around the perhaps historical John the Baptist, after having already

studied the Jewish religious writings without

having undergone training as a rabbi. Jesus was a devout Jew. He was not a Christian. He never considered himself a god.

If he repeatedly referred to himself as the “Son of Man” (Aramaic “bar 'enasch”), this could at most be seen as a claim to have been sent by God. His concern was the expectation of the coming of the Messiah, the fulfillment of the Old Testament prophecies.

When he repeatedly referred to himself as “Son of Man” (Aramaic “bar 'enasch”),

this could at most be seen as a claim to have been sent by God.

His concern was the expectation of the imminent

Kingdom of God, the “Kingdom of Heaven” — he did not think of a political Messiah

; rather, he believed in the coming and descent

of God, which he probably still expected during his lifetime. For him, God was less

than the strict God of judgment believed in by the Pharisees, but rather “our

Father in Heaven”; although he himself held his beliefs to be strictly

[...]

teaching activities to the Jewish people, without

rejecting others who sought him out. His piety was not a piety of the law,

but obedient trust in God and His plan of salvation,

which would make all things good; in this sense, the proclamation of the coming reign of God was good news for him. In contrast to the often terrible traits of Yahweh, God was for him the good Creator, the Father of men, without

of the coming reign of God a message of good tidings. In contrast

to the often terrible traits of Yahweh, God is for him the good Creator, the

Father of mankind, without, however, making a distinction between this concept of God

and Yahweh. He sees God as the God who is coming to final dominion

and calls on people to submit to him in childlike

obedience. In doing so, he seems to have rejected above all the often narrow-minded

fulfillment of the law, as demanded by the Pharisees, as meaningless for “blessedness.”

Rather, he calls for a change of heart and

establishes general moral precepts that can only be understood if one knows

that he expected the end of the world to be imminent. Then,

of course, one could draw a line under all disputes — love one's enemies,

turn the other cheek to those who insult you; as a result, he attaches little value to

attached little value to the state, profession, or social order. His

ethics are “interim ethics” (Albert Schweitzer) for the short time until the

Kingdom of God breaks in, which “will come like a thief in the night.”

Intellectual life, science, and culture had to seem insignificant in view of the imminent end.

seemed of little significance to him. In individual matters, he

went beyond Judaism — the “brother” was not only, as in the Old Testament, the other Jew, but every human being. — His lofty

demands to “forgive one's enemies,” “do good and share”

he himself occasionally forgot in his zeal when he described his enemies as

“serpents and adders” (Matthew 23:33-35, Luke 10:13)

and cursed the inhabitants of the cities of Chorazin, Bethsaida, and Capernaum

(Mark 6:11), and even demanded: “But those enemies of mine who did not want

me to reign over them, bring them here and slay them before me”

(Luke 19:27) — unless these verses were also inserted later

— for in reality it is doubtful whether Jesus really said almost all of the “words of the Lord.”

His opposition to the Pharisees, the

popular agitation surrounding him, disturbances of the peace, such as the expulsion of the money changers

(who were acting completely lawfully by exchanging foreign coins for the only currency accepted in the temple)

for the Jewish shekel, which was the only currency allowed in the temple) and the merchants selling sacrificial animals

made the foreign man, who had no influence or connections in Jerusalem, an enemy of all

the ruling groups, and his rejection of the political ideal of the Messiah

alienated the people from him — so it was easy for his powerful opponents

to have him arrested, convicted, and executed by the Roman

occupying power.

- PERIOD OF CHRISTIANITY: COMMUNITY THEOLOGY.

All that remained was a small circle of followers, the original community of Jesus' followers

in Jerusalem. They believed that the executed man had risen from the dead

[...]

community” researched the ‘Scriptures,’ i.e., the Old Testament, interpreted prophecies

about Jesus, credulously invented ever new miracle stories, and celebrated

the ‘Lord's Supper’ in his memory. If Jesus had announced the descent of God for judgment, then the early community proclaimed the ‘second coming’ of Jesus — ‘the herald had become the one heralded.’ This early community believed that the crucified Galilean was the promised Messiah, the Son of God — deification of man.

The deification of man was the central belief of the early community.

“ — “the proclaimer had become the proclaimed.” This

early church believed that the crucified Galilean was the promised Messiah,

the Son of God — the deification of man was not unusual in

those days. The Gospels originate from this early church — they are church theology, not historical accounts. The early church wanted to express what it believed, not what it knew. And it believed that Jesus was the Son of God and had come to judge the world.

— they are community theology, not historical accounts. The

early church wanted to express what it believed, not what it knew.
And it believed that Jesus was the Son of God and would return to judge
— whoever did not believe this would be lost forever, whoever believed it would
all their sins would be forgiven and they would be redeemed.

- PERIOD OF CHRISTIANITY: PAUL.

The early church was still a Jewish sect that adhered to circumcision,
the Sabbath, and dietary laws. It was Judaism, albeit marginal Judaism.
Judaism. The clever rabbi Saul, an educated man who was fluent in Greek,
had initially persecuted the Christians. But then he
himself went over to their side. According to legend, he was prompted to do so by a vision
on his journey to Damascus. It also seems as if Paul, who rejected the
Romans and their rule, was fascinated by the idea of separating this Christian
teaching from its Jewish outward forms and cloaking it in a Greek
garb so that it would appeal to the masses of Roman subjects.
They were then to enforce the new teaching, which, with its
praise of the poor and condemnation of the rich, corresponded to their instincts
and social resentment—in this way, Jupiter
and all the Roman gods were to be overthrown from the Capitol and replaced by Yahweh.
The plan, if it existed, worked brilliantly.
[...]
historical Jesus — the “Jesus according to the flesh” — and preached
Christos, the sinless Messiah, who would return as judge of all men
to bring about the “resurrection of the dead in Christ.”
Paul was the first to take up the idea that the wrathful Yahweh
had to be appeased through the death of his son. Although his concept of God
falls short of Jesus' concept of God as a “wrathful God,” Paul prevails: he does not demand trust, but rather “believing” — whoever
believes that God was appeased through the blood of Christ, his sinless son,
[...]

[...]

The educated classes in the Roman Empire had long since recognized that

most of the names of gods meant the same thing. Jupiter was like Zeus, Mercury

is equated with Wodan by Tacitus, Hera, Juno, and Freia are

in fact the same figures. The more the gods of the individual peoples

lost their individual differences, the more the realization spread, first in

certain mysteries, then quite clearly among philosophers,

as a Stoic writing, “The World Building,” put it: “There

is only one God, but he has many names.” The doctrine of the best

[...]

[...]

remained a conceptual idea. Thus, new religions with a philosophical slant arose, including the worship of the sun god of Emesa

in Syria by Emperor Elagabalus, which, however, appealed too little to the masses,

the pious and beautiful religion of Mithras, which, however, as a pure soldier's religion

offered too little to women. Christianity took over much from the religion of Mithras: Mithras was born on December 25, and through baptism, the believer was initiated into the religion of Mithras.

offered too little to women. Christianity borrowed much from the religion of Mithras: Mithras was already born on December 25,

believers were accepted into the Mithras community through baptism,

and during a mass, the Mithras priest handed out bread and water or wine, a symbol of love, to the faithful in memory of the meal that Mithras had eaten before his ascension to heaven.

The Mithras religion had different degrees of initiation, and the initiates were divided into different groups.

[...]

masses, and corresponded to the dull longing for salvation of the lowest classes,

the soulfulness of the only linguistically Indo-Europeanized lower class of

Greek and Roman society. The extinction of the Nordic ruling classes

of Greece and Rome worked to its advantage—the philosophical minds that could criticize its

contradictions became increasingly rare. In addition, the Christian communities were initially openly communist and later practiced great charity among themselves—something that was completely absent in the Roman Empire.

[...]

- PERIOD OF CHRISTIANITY: THE RISING CHURCH

The Pauline Church, increasingly detached from Judaism, which

had withdrawn into itself since the storming of Jerusalem by Titus (70 AD),

, was essentially a Greek church until the 4th century; its sacred

writings were in Greek, and even in Rome the baptismal creed was spoken in Greek.

It was not until the reign of Emperor Marcus Aurelius (161–180) that

Christianity also gained a foothold in the Latin half of the empire — especially in

the province of Africa, where the most important church teachers (Tertullian,

Cyprian, Lactantius, Minucius Felix, and Augustine) came from. While

Christianity had mainly defeated philosophy in the Greek half of the empire,

it built the masterpiece of church organization among the legally powerful Romans.

masterpiece of church organization. The hostility of the uneducated Christian

masses toward science is well characterized by the philosopher Celsus

: “Some Christians do not even want to give an account of what

they believe; they adhere to the slogan ‘Do not examine, but believe!’ and

'Your faith will save you' and 'wisdom is evil in the world,

but folly is good' and 'don't investigate.'” In the Roman Empire,

the book ‘De civitate Dei’ (The City of God) was written by the powerful

Augustine, who contrasted the kingdom of God, for which the Church fights, with the kingdom of the devil

of the “world.”

As was to be expected, Christianity adopted much of the

religious ideas of its rapidly growing following: Polytheism and hero worship live on in the cult of saints, the cult of the dead in

the veneration of relics. The devils, demons, hells, and purges from the Greek mysteries, the mass of the followers of Mithras, everything was adopted —.

the veneration of relics. The devils, demons, hells, and purges

from the Greek mysteries, the Mass of the followers of Mithras, everything was

adopted. Attempts by the Roman state to suppress this intolerant young

religion (first under Emperor Trajan, 98-117, then after

minor, disjointed attempts at suppression in the great

persecution of Christians from 303 to 311 under Emperor Diocletian), the so-called

"persecutions of Christians" failed because the Roman state could not offer Christianity

a better religion and, after the decline of the old religions,

[...]

The Church developed a solid organization: three patriarchs (Alexandria, Rome, Antioch), metropolitans (later archbishops) at the head of the provinces, bishops in the cities (accepted at the Council of Nicaea in 325).

Soon after, the bishops of Constantinople and Jerusalem were recognized as patriarchs. There was still no question of the primacy of the bishop of Rome. The Orthodox Churches and most of the Eastern Churches still adhere to this principle today.

325). Soon afterwards, the bishops of Constantinople

and Jerusalem were recognized as patriarchs. There was still no question of the primacy of the bishop

of Rome. The Orthodox Churches and most

Eastern Churches still do not recognize him today. The words

"You are Peter, and on this rock I will build my church, and

[...]

its bishop and also suffered martyrdom there, seems quite probable today following the

discovery of the "tomb of Peter" under the Vatican.

The claim that the Bishop of Rome is the pope, the head of all bishops

and the vicar of Christ, was first made by Pope Victor (180-198) and Calixt I

(217-222), but was fiercely opposed by the other bishops for centuries.

This marked the beginning of the struggle between "curialism" and "episcopalism" in the Church over whether the final decision on doctrinal matters should lie with the bishops as a whole or with the pope.

It was only the later Cluniac movement that brought about the victory of curialism—and only the modern era brought about its victory.

[...]

[...]

went the Monophysites, who taught that Christ was only God

and that his human nature had been absorbed into the divine nature, like “a

drop of milk in the ocean” — they live on in the Copts of Egypt, the Aethio-

Punic Church, and the Jacobites in Syria.

The Athanasian thus took a middle position by teaching

that Christ was both God and truly human. There was fierce conflict between

the Athanasians and the Arians: The Council of Nicaea

had declared itself in favor of Athanasius, Emperor Constantine (353-361) was then

once again became an ardent Arian, as did Emperor Valens (364-378). It was not until Theodosius the Great (379-395) that the confession of Athanasius, which forms the basis of today's

Roman Catholic Church and the various Protestant churches,

prevailed.

Several Germanic tribes became Arians because they were influenced or dominated by the Roman Empire when the Arian creed prevailed there.

Several Germanic tribes became Arians because they were influenced or ruled by the Roman Empire when the Arian creed prevailed there.

Wulfilas, a half-Goth, brought Christianity to the Goths on the Black Sea in 341 and translated the Bible into Gothic (Codex Aureus of Uppsala).

When masses of Goths fled to the Eastern Roman Empire from the Huns in 376, Emperor Valens made their acceptance of Arianism a condition of their protection.

Aureus of Uppsala). When, in 376, masses of Goths fled to the Eastern Roman Empire

from the Huns, Emperor Valens made their acceptance of Arianism a condition of his

protection. The Vandals also did not convert voluntarily, but in 337, on Roman soil, they adopted Arianism.

When Athanasius's influence prevailed in the Roman Empire, these Germanic tribes were branded as “heretics” because of their Arianism. This became a reason for the Germanic tribes to

break away from the Roman Empire and form their own states.
. When Athanasius's doctrine prevailed in the Roman Empire,
these Germanic tribes were branded “heretics” because of their Arianism.
This became one of the reasons for the downfall of the Ostrogoths and Vandals
(533); the Visigoths under King Reccared converted to Catholicism in 586
[...]

- THE SAXON RULERS.

The incompetence of the last Carolingians brought the country into dire straits
: Lorraine was detached — Slavs and Wends spread beyond the Saale and Elbe
and along the Main deep into German territory — the Eastern March of Emperor
Charlemagne was lost — and since 900, ever new swarms of Hungarians have been invading
Hungarians in wild raids, often as far as West Francia! The monarchy
is too weak to defend itself against them, just as it is too weak to maintain order
within the empire. As a result, the old Stainmesher
principalities are once again being forced into more arbitrary politics. This development
development, the spiritual powers of the government are in danger of losing their influence,
and so it is precisely the representatives of the church who try to strengthen the monarchy.
Already Louis the Child (900-911) was under
the guardianship of the powerful Bishop Hatto of Mainz.
When Louis died, the bishop, seeking ecclesiastical advantages, avoided
offering the vacant East Frankish crown to the West Frankish king, as was customary.
Instead, he pushed through the election of the Frankish duke
Conrad as king, thereby—unintentionally—bringing about the independence
of the East Frankish crown. The transfer of the imperial regalia
after Conrad's death to the Saxon Duke Henry, bypassing the West Frankish
claims to the throne, ultimately led to the birth of an independent
German Empire. Thus, King Henry L, married in his second marriage to
Matilda from the ancient family of the Saxon hero Wittekind,

at the threshold of what is actually German history, and it seems significant to us

that with him, leadership is taken over by the one who, because of

his rebellion against Christianization, had been so mercilessly crushed by the Carolingians and

[...]

, he declined with respectful words. He was—though he did not say so—not inclined to tolerate

interference by the clergy in the affairs of the state. Moreover, this clever and sober man, who knew he had the Saxons, Thuringians, and Franks behind him, wanted to avoid being forced into a harsh opposition to the Swabians and Bavarians. Instead, he concluded treaties with them that recognized his position while largely preserving their tribal rights.

being forced into too stark a contrast with the Swabians and Bavarians.

Instead, he concludes treaties with them that

recognize his position while at the same time largely preserving their tribal rights.

Arnulf of Bavaria even receives the right to appoint bishops in his country

[...]

[...]

. To gain time, he concluded a truce with the rapacious Hungarians

and now proceeded with caution and energy, always doing the most obvious things first,

to establish strongholds: he built castles,

surrounded palaces, bishoprics, and monasteries with walls, recruited an army of horsemen from the nobility and their followers, equipped them with armor and weapons, and trained them tirelessly in combat to face the Hungarians. Every ninth of his rural subjects

and followers, which he equips with armor and weapons

and trains tirelessly for battle against the Hungarians.

Every ninth of his rural servants must serve in the castles, while the others take over their field work, support the “citizens,” and stock the castles, for in the event of a Hungarian invasion, the castles must be ready to serve as a refuge for the population from far and wide. His cavalry is tested in battle and trained tirelessly for combat against the Hungarians.

the “citizens” and provide the castle supplies, because in the event of a Hungarian invasion,

the castles must be equipped to serve as a

place of refuge for the population from far and wide. The king tested his cavalry army in battles

against the rebellious Slavs, who had always harassed the Saxons:

928 campaign against the Hevellcr, whose stronghold he conquered and where he founded the city of

Brandenburg; campaign against the Daleminzier; 929 pacification of the

conquered forelands on the Elbe and Saale rivers; then, together with Arnulf

of Bavaria, campaign to Bohemia as far as Prague — Bohemia becomes a tributary

[...]

[...]

in 934 with a military campaign, forcing King Knuba to swear allegiance and

establishing a border region between the Eider and Schlei rivers, which later became Schleswig.

When he suffered a stroke at the Bodfeld Palace in 936, he summoned his

princes to Erfurt and had his son Otto elected as his successor.

Then the 60-year-old man, founder of the First German Empire, dies.

Down-to-earth, with cautious strength and, when necessary, with flair, he laid the firm

foundation on which his son was then able to erect the mighty edifice of power.

Otto I is 24 years old when he is crowned king in the imperial palace in Aachen in 936.

Otto I was 24 years old when he was crowned king in the Imperial Palace in Aachen in 936.

The archbishops of Mainz and Cologne presented him with the royal insignia, the dukes swore allegiance to him with a handshake, and at the royal banquet they appointed the archbishops as the king's advisors as a sign of their voluntary subordination.

However, this harmony did not last long. The king's mind was set on high things, and he demanded unconditional subordination to the royal office from the dukes.

[...]

and even his brothers. His enemies do not let such an opportunity go to waste: in the east, the Slavs, who had been subjugated with great difficulty, rise up, and in the west, the West Frankish king makes incursions into Alsace. Otto takes harsh measures. With the help of a few loyal followers, he succeeds in suppressing the uprising after heavy and varied fighting.

By a military campaign as far as the Seine, he prevents Lorraine from joining France. Finally, he marries his second sister to the hard-fought opponent of France, the Holy Roman Emperor Henry II.

Otto's son, Henry the Younger, succeeds him. He is a weak ruler and dies in 988.

full fighting. Through a military campaign to

the Seine, he prevents Lorraine from joining France. Finally,

he marries his second sister to the harsh adversary of the French

king, Hugh the Great, and in 942 a peace treaty is concluded in

which France finally renounces Lorraine

Otto recognized from these events that in order to pursue a more enterprising imperial policy, it was essential to bind the tribal forces more closely to the royal house.

He elevated his own relatives to tribal dukes, assuming that this would ensure internal peace.

However, Swabia and Lorraine rebelled again. The king now decided to place the administration of the empire on a completely new footing: the clergy. He made proven followers archbishops, and the bishop of Speyer was elevated to the rank of prince-archbishop.

The king's power was thus largely transferred to the clergy.

[...]

grants them large estates from his crown lands as fiefs and transfers to them the

rights of counts. Since the clergy is celibate, the filling of vacant positions remains in the king's hands, and through his opposition to the secular lords,

the ecclesiastical princely class remains particularly dependent on the royal house.

[...]

Hungarians invade the country again and, with an army said to number 100,000 men, march

up the Danube to Swabia and lay siege to Augsburg. Otto gathers an army from all the German tribes at Regensburg,

marches hastily against the Hungarians, manages to engage them,

cuts off their retreat, and drives them into the Lech River in August

955 with his heavy cavalry in a bloody battle in the Lech River. The enemy

army is almost completely destroyed, and the Hungarian threat is finally

banished. This is the first great joint achievement of the Germans. Otto

now rebuilds the destroyed Eastern March, and Bavarians and Franconians move

[...]

the Oder, the other to the Szczecin Lagoon. The Duke of Bohemia

and even the Viking leader Dago recognize German

suzerainty. In Magdeburg, Otto founds his own Saxon archbishopric,

from which new bishoprics (Havelberg, Brandenburg, Merseburg,

Zeitz, and Meissen) to the east, followed by settlement, clearing,

draining, and cultivation of the land in a tireless creative effort.

Even the Polish diocese of Posen submits to the sovereignty of Magdeburg.

However, it soon becomes apparent that this beneficial expansion to the east lacks stability: the central location of the empire, its political center of gravity, and the necessity of confronting the papacy repeatedly impose new, short-term tasks on the rulers.

[...]

in a more fateful manner than ten years earlier: even then, the

German monarchy had long since grown beyond the Saxon-Frankish region to

assume the role of a European mediator, and just as Otto had been compelled to intervene in France in 950

to save the French monarchy,

, in 951 Adelheid of Burgundy — his future wife — called on him for help. He quickly decided to march to northern Italy,

defeated Berengar of Ivrea, Adelheid's adversary,

but, since Berengar paid homage to him, he allowed him to keep his Lombard crown.

Only the eastern half of Lombardy, as far as Trent and Verona, did he give to his brother Henry, Duke of Bavaria.

[...]

. Not for the following reasons: a) The Pope was the supreme ruler of the bishops whom Otto had made imperial princes

— in order to keep the bishops under his control, he also had to

rule the papacy; b) The security of his eastern policy depended on the

the bishoprics and the archbishopric of Magdeburg, which he had only been able to establish against the stubborn resistance of the

pope, also depended on his power over the pope. c) In order to

gain superiority over Germany, France was already attempting to acquire the imperial crown. It was important to preempt this move. d) The territories handed over to Bavaria from his Lombard

war against Berengar to Bavaria threatened to expand into a

Bavarian-Lombard empire and to break up the unity of the empire.

e) It was necessary to force Berengar to submit, against whom he had already had to send his son Liudolf in 956.

In order to control the pope, the Roman imperial title was indispensable, but

this required possession of Italy. Possession of Italy automatically dissolved his

Lombard plans. Thus, the energetic, forward-thinking king

powerfully took the new undertaking into his strong hands.

One should be cautious in retrospectively evaluating historical events.

Even fifteen years after an event, erroneous interpretations are common—let alone after a thousand years!

Regarding Otto I's policy toward Italy, it must be said that necessity and opportunity showed him the way. Since he possessed all the prerequisites for mastering it, he was entitled to pursue it. The fact that the Italian campaigns became an excessive burden for the empire and a source of agonizing misfortune only became apparent later and should not be held against Otto I.

The Lombard question had been a problem for the empire since the 9th century.

, he was entitled to pursue it. The fact that the Italian campaigns became an excessive burden and a source of agonizing misfortune for the empire

only became apparent later

and cannot be blamed on Otto I any more than the fact that

his incompetent successors followed the same path as he did and reaped nameless misery

[...]

John XII. Before the coronation, however, the pope must swear allegiance to him,

in return for which he confirms the Church's possession of previous donations.

In addition, Otto makes the Romans swear never to elect a pope

without the consent of the German king. Thus, the pope becomes the

first bishop of the empire, Otto is lord over Italy and the papacy.

Germany is the leading power in Europe. The next ten years keep

the emperor in Italy: the disloyalty of the duplicitous pope, the arbitrariness

of his successor, uprisings in Lombardy, the rebelliousness

[...]

[...]

was concluded with the Eastern Roman Emperor, who recognized Otto's imperial title

and confirmed the existing possessions. As a pledge of friendship,

the Byzantine princess Theophanu was married to the young co-emperor Otto II, who had been crowned in 967

.

In possession of this success, the emperor returned to Germany

and, after holding a splendid imperial diet in Quedlinburg, died in 973.

This glorious ruler, whom history calls the only German emperor

“the Great,” is buried in the cathedral he built in Magdeburg

[...]

. That was about to change. No sooner had the 18-year-old Otto II (973-983)

ascended the throne than he became embroiled in internal feuds, especially in

Bavaria. However, he managed to defeat the rebellious Henry the Quarrelsome,

took Bavaria from him and divided it between Otto of Swabia, while

he transferred Carinthia, Styria, Carniola, and Verona as an independent duchy

to the Babenbergs. This laid the foundation for the independent development of Austria.

He also divided Lorraine into an upper and lower part.

At the same time, the Bohemians and Poles rose up in the east, while in the west, the King of France invaded Aachen to seize Lorraine. Otto II succeeded in driving the French back to Paris, but instead of establishing order in the east, he divided the Kingdom of Italy between his sons and his brother, while he himself took the eastern part.

Poland rise up, while in the west the King of France invades Aachen in order to

seize Lorraine. Otto II succeeds in driving the French back to

Paris, but instead of restoring order in the east,

he turns his attention to Italy, where the Pope has called him to help. He

He easily succeeds in restoring peace and order in Rome. But now

he turns to southern Italy to claim the inheritance promised to him in the Imperial Agreement of

Byzantium, Theophanus. But at Cotrone on

the east coast of Calabria, his army is destroyed in 982 by a treacherous

attack by the Saracens. In Rome, Otto prepares for a new

campaign in Sicily, when terrible news reaches him: the German

Eastern Marches are in flames! The Slavs have risen up on the Elbe and Saale rivers,

stormed, the Abodrites attacked Flamburg and burned it down,

the Bohemians plundered Zeitz, and the Danes advanced toward the Elbe.

Otto should have hurried north to suppress the rebels,

but he persisted with his southern plans and rode against the Arabs. Thus

[...]

. He seizes the three-year-old Otto III, who has just been crowned in Aachen,

the only son of the deceased emperor. In agreement

with France, which has its eyes on Lorraine, he reaches out his hand

for the royal crown. And once again, the work of Otto the Great proves its worth: the ecclesiastical dignitaries side with the crown and call Empress Theophanu and Empress Theophanu back from Italy, who now take the reins. In 994, Otto's son, Otto III, is crowned emperor.

great: the spiritual dignitaries remain loyal to the crown and call

Empress Theophanu and the Empress Mother back from Italy, who now

take the reins. In 994, the fourteen-year-old

Otto III finally takes over the government. Much of his tragic life

is already foreshadowed by the blood mixture of his Saxon father

and his Byzantine mother, as well as by his ecclesiastical-Romanesque

upbringing. In religious fervor, he makes a pilgrimage in the year 1000 to

the grave of the Czech bishop of Prague, whom he reveres,

and founded an independent Polish archbishopric there, a

fateful decision that removed Poland from the German influence of Magdeburg.

In 1001, he also tolerated the founding of the Hungarian archbishopric of Gran, which also removed Hungary from German influence —

. In 996, he moved to Rome, where the Romans asked him

to install a new head of the church after the death of the pope.

There, he elevated Gregory V, the first German, to the Chair of St. Peter, who crowned him emperor in the same year, but soon died. With the

next pope appointed by him, Sylvester II, Otto III dreamed of

making Rome the center of a joint world empire, the Kingdom of God on

earth. However, the German High Church rejected Sylvester's centralism,

and German support for the emperor weakened. When

Rome rebelled against him, he was forced to step down. In Paterno Castle, near

Rome, he died in 1002. The otherworldly young man, who dreamed of world-wide plans, was broken by the harshness of reality.

As high as Otto III stood as a human being, according to the inclination of his heart, he was no longer German, however wonderful his talents were. As emperor, he was a disaster in his unworldly fanaticism. With him, the male line of the Great Otto died out.

[...]

past years. He ensured internal peace,

bound the Frisians more closely to the empire, and pacified Lorraine. He successfully allied

himself with Russia and Hungary against Poland, thus securing the eastern border

and thwarting Polish ambitions in Bohemia. He marched into Italy three times,

after restoring order in the empire, he obtained the imperial crown

and consolidated the situation in central and northern Italy. When Henry II died in

1024, his prudent and practical approach had

strengthened the royal authority and created the conditions for a renewed rise. With him, the proud house of the Saxon Ludolfings came to an end. 46 THE IMPERIAL HOUSE OF THE SALIANs After the death of the heirless Henry II, Conrad, the son of the quarrelsome, succeeded to the throne.

[...]

from the Salian dynasty (the sick) and related to the Saxon ruling house, was elected king. Although he himself had almost no possessions, he was able to build on the solid foundation left by his predecessor

and focus his attention on acquiring his own possessions.

The late Henry II was also the nephew of King Rudolf of Burgundy

and had been designated his successor by him.

Burgundy and had been designated his successor. Conrad II,

whose wife was a sister of Henry, now asserted his

claims to Burgundy. Other contenders, notably Duke Ernest

of Swabia, rebelled against him, but Conrad was able to defeat them

and prevail. In order to surround Burgundy on two sides through his possession of Italy

and at the same time obtain the imperial crown,

he moved to Rome in 1027. Now King Rudolf was prepared to grant Burgundy to the emperor as his inheritance, which fell to the empire in 1033 upon Rudolf's death.

The possession of Burgundy meant access to the important trade routes of the Mediterranean, the entire Rhine-Rhön route in German hands. It also cut off France from Italy and the mouth of the Rhone.

[...]

Carinthia; a campaign to Poland—with the alliance of the Rus—reunites Lusatia with Saxony and forces recognition

of German suzerainty; Bohemia also recognizes Conrad's suzerainty

and the Liutici are once again subjugated. Conrad sacrifices a piece of imperial territory

[...]

of the ecclesiastical dignitaries, he took particular

care of the smaller feudal lords. With a keen awareness of the social changes that were taking place,

he promoted a class that was in the process of rising and that was grateful to him. Following the example of hereditary feudalism

hereditary nature of the large fiefdoms, he now also made their small fiefdoms hereditary, thereby

significantly improving their economic situation and gaining a loyal following.

He also gave his unfree servants (castle dwellers, war and hunting servants) royal castles and estates as fiefdoms, creating

[...]

[...]

reached its zenith under Conrad's leadership: all of Central Europe was in

German hands, the Eastern Roman Empire formed an alliance with the empire, and the

importance

of the German king for the interests of the Western world elevated the empire high

above its neighbors. Conrad now sought to centralize imperial power

and embody it in the person of the king. He therefore transferred the duchies that became vacant

to his son Henry (Bavaria, Swabia,

Carinthia, Franconia), had him crowned King of Burgundy, and designated

him as his successor. Thus, this most determined of our

Medieval emperors when he died in Utrecht in 1039, not yet 50 years old,

leaving his heirs a powerful empire secure on all borders and firmly united,

as well as extensive and viable possessions of his own.

He was buried in the imperial crypt of Speyer Cathedral, which he had built.

[...]

world: simplicity, discipline, strict faith, abstinence, penance, and

deepening of faith. It fought against the investiture of lay people (the appointment of spiritual dignitaries

by lay people) and against simony (the buying of offices, derived from the legend

of the magician Simon, who wanted to buy the spiritual powers of the Apostle Peter

); the fight for celibacy (the unmarried state of the clergy). This “worldly”

Cluniac reform movement had an infectious power.

The son of Conrad, Henry III (1039-1056), a sincere, subtle

and spiritually educated man, was passionately devoted to this idea of Cluny.

His marriage to the devout Agnes of Aquitaine reinforced this side of his character.Out of his conviction and because of his absolute power, he strove to place himself at the head of the Cluniac movement.

reasons for his absolute power, he strove to place himself at the head of the

Cluniac movement. As understandable as this aspiration

may have been, Henry's actions led to the victory of Cluny and the rapid

rise of the papacy. His enthusiastic devotion to church reform

[...]

of the empire. He also broke with his father's centralist ducal policy.

Nevertheless, Burgundy paid homage to him; he crushed a threatening development in

Bohemia, where Bretislaw was planning to submit to Poland, and

after three military campaigns, he was able to subjugate rebellious Hungary

.

When threatening acts of insubordination by ecclesiastical lords occur,

Henry is forced to move to Rome in 1046 in order to bring the center of the rebellion back under his control and at the same time reform it in the spirit of Cluny.

The papacy has become an object of usury for the Roman nobility and is completely corrupt. Henry summarily deposed the three popes who had been haggling over power for 48 years and elevated a German, Swidger of Bamberg, an ardent supporter of Cluny, to the papacy.

[...]

Clement II. He has himself crowned emperor,

takes over the patriciate of Rome, and in this capacity obtains from the Romans

the promise that henceforth they will ask only him for their popes.

Henry is at the height of his power. After Clement's death, he installs three more German popes of the Cluniac persuasion: The papacy is firmly in German hands. The popes appointed by Henry exercise their office in an exemplary manner. As a particularly zealous supporter of the papal authority, Henry

[...]

fanatic Hildebrand. From Rome, the two carry the reform to

France. Only Germany remains difficult, and it is only from the monastery of Hirsau that

effective promotion of the Cluniac idea is achieved through envoys and lay brothers.

Leo IX emerges as the leader of Christendom, and in the person of this

blameless, active man and brilliant orator, the pope became for the first time

an immediate experience for the masses of the people. Leo also attempted to gain a foothold in southern Italy. Here, too, the emperor helped him by granting him Benevento. In

the turmoil of southern Italy, the pope was taken prisoner by the Norman prince Robert Guiscard. Shortly after his release, he died in Rome in 1054. In the empire, however, the

[...]

[...]

[...]

and the intervention of the pope.

And when the Saxon army is crushed by the Wends on the Havel River, Henry collapses. He falls seriously ill, entrusts the empire to his wife, who has renounced the world, and his son to the pope.

He forgives all his enemies, as he often did, and dies in 1056 in the presence of the pope, barely 39 years old. Perhaps the sincere, pious man was comforted by the thought that he had lived a life of

little son to the Pope, forgives, as so often, all his enemies, and dies in 1056 in

the presence of the Pope, barely 39 years old. Perhaps the sincere, pious man

became aware in his last hours that the principles according to which the empire had to be ruled were different from the ways of a devout man.

The emperor's successor is only six years old. Acrgcres could hardly have been expected to succeed in the circumstances prevailing at the time. Although the pope also

[...]

still the imperial power will be a plaything of dukes and princes of the church. The

widowed empress Agnes is no match for the rampant forces,

finally takes the veil and goes to Rome, where she later belongs to the

“Senate of Women” around the new Pope Gregory. Archbishop Anno of

[...]

Within the empire, Henry IV (1065-1106) faced the same

resistance that his father had only managed to overcome with great difficulty.

Henry endeavored to establish a permanent court in Goslar,

the city of silver mining, whereas previously the emperors had moved from

Palatinate to Palatinate. He demands the return of Ottonian possessions, acquires extensive

estates to provide for his entourage, and builds castles, which he

occupies with Frankish and Swabian ministerials. The Saxons feel

neglected and aggrieved, and in 1073 a bitter rebellion breaks out, which

was also joined by the Swabians and Bavarians. In the same year, the man who was destined to become the king's great adversary ascended to the throne in Rome

: Abbot Hildebrand — Pope Gregory VII. We now enter

a period of development that ranks among the most dramatic and decisive

[...]

predecessors, combined stormy passion, an unyielding will, and

violence with cold calculation, rousing leadership qualities, and outstanding intelligence.

The Cluniac reforms, of which he was a staunch advocate,

became political tools in his hands, for his sole ambition was the highest crown of absolute power, and when he spoke of the freedom of the Church, he meant the world power of the papacy.

crown of absolute power, and when he speaks of the freedom of the Church, he means

the world power of the papacy. — The death blow to the Byzantine (Eastern Roman) Empire, which it is receiving

in Armenia at the hands of the Turks, may have seemed to him a significant prelude.

However, his most important opponent and the next target of his actions is the German king, because Gregory must first

goal of his actions is the German king, for Gregory must first seek to

subjugate the German crown to the commands of the pope. However, Henry is not inclined to give in voluntarily

for a moment. Therefore, the struggle between

the pope and the king is inevitable, even if neither of them had sought it.

The fact that such important rulers are involved in this conflict

makes it a fight for life and death. As the king is told, Gregory has also spoken openly: he wants to die himself or take the king's soul and kingdom.

The battle is fought by both sides with all means

[...]

in Rhenish cities. With the help of urban troops and Swabian

ministerials, he succeeds two years later in defeating the Saxon army.

Henry is once again master of the empire—consideration for the pope now seems superfluous to him. The latter, however, has already taken steps to strike a blow against the king: as early as 1059, under Gregory's predecessor, a new regulation for the papal election had been enacted. It was to be independent of the people and nobility of Rome and carried out by a cardinal.

meant to strike a blow against the king: as early as 1059, under

Gregory's predecessor, a new regulation for the papal election had been introduced. It was to take place independently of the people and nobility of Rome by a college of cardinals;

the emperor was no longer even mentioned. Although Gregory himself had broken this

election rules, he railed all the louder against lay investiture

and simony and called for a departure from disobedient clergy.

Now, in 1075, he declared the appointment of ecclesiastical dignitaries by

laymen to be unlawful (meaning the German monarchy, whose power

[...]

in Milan, even in Fermo and Spoleto. At the same time, he establishes contact with Robert Guiscard and succeeds in persuading him to break his alliance with the

pope. Then a papal letter reaches him, demanding that he

separate himself from his excommunicated councilors, that his allegedly

immoral lifestyle be condemned, and that he ultimately be threatened with excommunication and deposition. Henry picks up the gauntlet thrown down by the pope: at the Imperial Diet and Synod in Worms, he

immoral lifestyle and finally threatens him with excommunication and

deposition. Henry picks up the gauntlet that the pope

throws down: at the Imperial Diet and Synod in Worms on January 24, 1076, he

has the pope declared deposed and this declaration signed by twenty-four of the

German bishops. The Lombard bishops in Piacenza jubilantly join them. A royal letter with the decision of Worms is brought to the attention of the Romans, along with the demand that the “false monk Hildebrand” be forced to abdicate.

Unfortunately, the king fails to follow up this letter with military action. The pope's response: At the Lateran Council, he excommunicates Henry, removes him from his royal office, and declares the marriage between Henry and Bertrada null and void.

The pope also demands that Henry renounce his claims to the papacy and the papal throne.

[...]

the German princes rose up against their royal lord. At a

princely assembly in Trebur, the princes of Saxony, Bavaria, Carinthia, and

Swabia renounced Henry and decided to elect a new king

if Henry did not succeed in lifting the ban within a year.

The day at Tribur, when loyalty and allegiance were so shamefully renounced,

is one of the disgraces of our history. Rebellious German

tribal particularism and Roman lust for power join hands,

not for the first time, and, God forbid, not for the last time! Henry's opponents demand that the pope come to Augsburg as arbitrator over the crown and the empire, a request that Gregory is only too happy to comply with, as it plays all the trump cards into his hands. For Henry,

Heinrich's opponents demand that the Pope come to Augsburg as arbiter over the crown and the empire,

a request that Gregory is only too happy to accept,

as it plays all his trump cards into his hands. Heinrich must

now preempt this move, for Augsburg would mean losing the

crown or submit to the demands of the pope.

Combining desperation, courage, and cunning, the king decides to make a penitential pilgrimage.

In the middle of winter 1077, he crosses the Alps with his wife and son and appears on January 25 before the

Canossa Castle, where Gregory, who had already set off for the north,

had withdrawn upon hearing of Henry's arrival. For three days

in a row, Henry appears “barefoot and in a single garment”

before the castle gate. In this way, he forces the lifting of the ban, which

[...]

[...]

and finally flee to Saxony, where he is dependent on the help of the Saxon Duke

Otto of Nordheim. The Duchy of Swabia, however, is given

to Henry by the loyal Hohenstaufen Frederick of Büren. When Rudolf loses his life and his right hand—the hand he used to swear oaths—in battle, the all-

regarded as God's judgment, and the final victory is leaning toward Henry.

The pope tries to bring about a reversal and excommunicates Henry

again, but the effect is no longer the same as before. Henry

has Gregory deposed at three synods and appoints Wibert of Ravenna as

Clement III as pope. When Henry regains control of the situation in Germany
to such an extent that he can hand over leadership to Frederick of Hohenstaufen,
he believes the hour of reckoning has come: he crosses the Alps
and appears before Rome four years in a row until the city
open its gates to the king, elevates the new pope to the throne of St. Peter, and has
him crown him emperor. Gregory, who is hiding in the Castel Sant'Angelo,
is freed by the Normans, who have allied themselves once again, but dies
soon afterwards (1085) in Salerno. Until his last breath, the indomitable old man
[...]
peace, and under his guiding hand a broad wave of prosperity
and joie de vivre swept over the cities and countryside. But soon rebellion
raised its head again, stirred up by Pope Urban II. Once again, Henry had to go to
Rome to subdue his adversaries. But this time, the Lombard cities also rose up against him and blocked his way back north. Even his second wife, Praxedis, daughter of a Russian grand prince, and his son Conrad, whom he had already elevated to the rank of emperor, fell away from him.
Bardian cities rise up against him and block his way back north.
Even his second wife Praxedis, daughter of a Russian grand duke,
and his son Conrad, whom he has already elevated to emperor, fall away from him
and go over to the enemy camp. Almost all of Italy slips from his
hand. And while Urban II, champion of the Gregorian movement,
calls for a crusade, realizing an idea of Gregory's, the emperor,
as the secular leader of Christendom, must stand aside. The successor pope,
Paschalis II, again excommunicates Henry. And when Henry plans
launch his own crusade in order to regain control of developments,
he is refused release from excommunication. A
new conspiracy breaks out in the empire. The cause is the refusal of the Saxon nobles
to follow the emperor's army against rebellious Poland
— but the deeper cause is probably the fear of the powerful that Henry,
supported by the lower classes, could rule without them. Once again, particularistic self-interest

takes precedence over the empire. Even the emperor's second son, Henry, whom he made his heir after Conrad's defection and death,

rises up against his father and commits a diabolical act of treason. And Pope Paschalis promptly absolves him of the sin of breaking his oath to his father and blesses him.

, rises up against his father and carries out a diabolical betrayal. And

Pope Paschalis promptly absolves him of the sin of breaking his oath to his

father and blesses him. Through a shameful prank, feigning a willingness to reconcile,

the son imprisons his father and forces him to

[...]

hatred of his ecclesiastical enemies: it is not until five years later that he is released from the ban

and buried in Speyer Cathedral. Everything that this fearless,

sorely tried man endured goes far beyond his personal fate

: it reflects the tragedy and greatness of our entire German

[...]

publicly condemns the conferral of ecclesiastical offices by laymen. Henry V

(1106-1125), son and heir of the deceased, makes a counterclaim:

Then the clergy would also have to return the fiefs they had received from the empire

and renounce their property and income. When Paschalis

agrees, a terrible tumult breaks out in Rome. Henry V then

has the pope and his councilors imprisoned and only releases them when

they agree to grant the investiture back to the king.

Henry then has himself crowned emperor. But soon

, but new unrest broke out in the empire. More and more princes

defected from Henry, soon followed by the bishops. Bohemia remained only loosely connected to the

empire, while Hungary and Poland retained their full independence.

Finally, a Roman synod excommunicated the emperor. Even

[...]

: the bishops remain secular lords,

they are elected by the community in the presence of the emperor or his representative,

confirmed by the emperor, and invested with the scepter as the symbol

of their secular power; their installation in ecclesiastical dignities

by the pope with a ring and staff. In Germany,

secular investiture would precede ecclesiastical investiture, while in Italy and Burgundy, ecclesiastical investiture would precede secular investiture.

The winners in this arrangement were the spiritual lords, who

now played the papacy and the kingship off against each other and embarked on an arbitrary

. The central power of the empire, on the other hand, suffered a

considerable loss. When Henry, who was frequently ill in his last years,

felt his strength waning, he, who had remained childless,

sent the imperial insignia to his nephew Frederick of Hohenstaufen. In 1125

[...]

and wealthy families with private circles of power,

the legitimacy of the crown was being questioned, the independence

of the German church had been broken, and the papacy had risen to become a power equal to the empire

and, with the help of the Crusades, was preparing to become the sole ruling power.

The Staufers did not inherit an easy legacy. 53 The imperial crown in the Middle Ages THE HOUSE OF HOEHENSTAUFEN.

[...]

[...]

lending money at interest as “usury” ("Lend, hoping for nothing in return,”

Luke 6:35). The only non-Christians tolerated were the Jews, so this prohibition

acted as a privilege for them. With the development of cities, the military campaigns

to Italy, and the increasing demands of the Church, the need for money grew at the same time.

Thus, the Jews grew into a monopoly position as moneylenders, which brought them

immeasurable profits and became the basis of their later financial power,

but at the same time burdened them with the odium of usury. The privilege of charging interest

was accompanied by

the privilege of receiving stolen goods: as security for their loans, creditors usually accepted pledges.

If the pledge was forfeited, they sold it — usually below market value (hence

the bitterness of craftsmen toward pawnbrokers). It often happened that

stolen goods were sold to pawnbrokers. However, since under German law no one

could acquire ownership of stolen goods, the pawnbrokers often had to

return them. To protect themselves against such losses,

they pressed for a law that was more favorable to them. They achieved this under Emperor Henry IV,

when he was in economic difficulties — he agreed to their “intervention and stormy pleas” to the Bishop of Speyer: “If a stolen item is found in their possession and the Jew says he bought it, then he shall swear an oath according to his law how much he bought it for, and he shall receive that amount, and only then shall he return the item to its owner.”

Witnesses were required to confirm the oath.

The Jews were also required to pay a tax on their income.

an oath according to his right how much he had bought it for, and he shall receive that amount

and shall only then return the item to its owner.”

Witness testimony against the Jew's oath was excluded. This privilege of receiving stolen goods

meant that most stolen goods soon ended up with Jewish pawnbrokers

[...]

Saxon Duke Lothar of Supplin (1125-1137) instead of Henry IV's Staufian grandson, Duke Frederick of Swabia, by

invoking the right of free election. Lothar

asked the pope to confirm his dignity and renounced any

interference in the election of bishops. Soon the conflict with the next

[...]

: Anacletus, who secured southern Italy and then also the Italian Empire in alliance with the Norman king Roger II, and Innocent II, who, with the help of the

most important leader of the time, the French abbot Clairvaux, secured his influence in

the countries north of the Alps.

55 Lothar did not take advantage of this excellent opportunity for a schism in the Church. He left it to his spiritual princes to take sides for Innocent at the Synod of Würzburg in 1130.

[...]

meeting in Liège (where, like a vassal to the pope, he performs the marshal's duty of holding the stirrup) he allows himself to be persuaded by the eloquent Bernard

of Clairvaux to pave the way for the pope to Rome.

In return—the demanded right of investiture is denied him—Lothair

has himself crowned emperor. Back in Germany, he succeeds in subjugating the Hohenstaufen dynasty and consolidating his rule. But soon Pope Innocent calls on him again for help against the Normans.

[...]

in Apulia, where he grants one of Roger II's opponents, Rainulf of Alife, the

Duchy of Apulia. The German increase in power seems too threatening to the pope,

and a dispute over the occupation of the imperial abbey of Montecassino, an

old imperial fiefdom, leads to a break between the emperor and the pope. On

his return home, the emperor died in a small village in Tyrol. Once again

it had been proven that, despite all their ecclesiastical obedience, the German rulers

had to come into conflict with Rome because there was no room for the emperor alongside the pope's claim to world domination

.

However, Lothar achieved something lasting in his promising expansion

to the east: through Count Albrecht of Ballenstädt, who was assigned the Northern March in 1134

and, after successful battles against the Slavs, added the Prignitz to it, and through Konrad of Wettin, the Margrave of Meissen, who gained Lusatia in 1136.

Another force was particularly favored under Lothar: the House of Welf. Its head was Henry the Proud, Duke of Bavaria, who was elected Holy Roman Emperor in 1134.

Count of Meissen, who gained Lusatia in 1136. Another force

was also particularly favored under Lothar: the House of Welf. Its

head was Henry the Proud, Duke of Bavaria, who became heir to Saxony through marriage

to the emperor's daughter and to whom the emperor

[...]

cunning Archbishop of Trier, not the Welf, but the insignificant

Conrad of Hohenstaufen, son of Frederick of Swabia and a

daughter of Henry IV, who had recently been fiercely opposed by the Curia as Lothar's rival king,

was elected King Conrad III (1138-1152). This led to a new bloody civil war, which was only settled after the death of Henry the Proud by transferring Saxony, which had been taken from his father, to his son Henry the Lion.

. This led to a new bloody civil war, which was only settled after

the death of Henry the Proud by transferring Saxony, which had been taken from his father, to his son Henry the Lion.

The irreconcilable part of the Guelphs under Henry the Proud's brother, Duke Welf, continued the fight against Conrad.

Against all reason and despite the internal uncertainty of the empire, Conrad III allowed himself to be carried away by the captivatingly passionate Bernard of Clairvaux to go on a crusade, which he

Contrary to all reason and despite the internal instability of the empire, Conrad III allowed himself to be persuaded by the captivatingly passionate Bernard of Clairvaux to join the crusade, which he embarked upon in 1147 with a large German army. In futile battles against hunger, disease, and the Arabs, most of the army was crushed in Asia Minor. On the return journey, which the sick emperor then undertook, he concluded a peace treaty with Emperor Manuel of Byzantium and the northern Italian cities of Pisa and Genoa.

The German emperor was crowned emperor in Rome in 1148, but was immediately deposed by the German nobility.

In 1149, Conrad III was elected emperor, but died in 1152.

[...]

[...]

[...]

was unopposed, as he was descended from both the Staufen and Welf dynasties

and therefore seemed well placed to restore internal peace.

Frederick, a powerful and harmonious man of will and action, both outwardly and inwardly, with a chivalrous and fearless ruling personality, soon became a hero of his time. He enacted a

comprehensive law of peace, transferred the central Italian imperial fiefdoms of Tuscany, Spoleto, and Sardinia to Welf IV, and established a new imperial court in Salzkirchen.

[...]

his sovereign rights over the newly acquired eastern lands. He managed to regain imperial influence over the appointment of German bishops

and suppressed the robberies and feuds that had broken out during the civil war with a firm hand.

In 1155, the Italians, who called him “Barbarossa” because of his reddish beard, crowned him emperor in Rome. The following year, he married his second wife, Beatrice of Burgundy, thereby binding an almost

red beard, was crowned emperor in Rome.

The following year, he married his second wife, Beatrice of Burgundy,

thereby reattaching an area that had almost slipped away from the empire.

Under his strict and orderly, yet moderate and wise rule

[...]

the empire. Relations with Bohemia, Hungary, and Denmark are also

regulated in a favorable manner. The powerful expansion to the

east is promoted: From Saxony, Henry the Lion and

Albrecht the Bear continue their acquisitions and large-scale settlement work

[...]

, find support against the imperial power in the Pope.

At the Imperial Diet of Besançon in Burgundy in 1157, the first

clash between imperial and papal claims occurs, triggered

by the papal legate Roland of Siena, who would have led to war

[...]

It has often been regretted that Frederick's intervention in Italy meant that the struggle

for the empire's rights there had to become the main goal of his policy. We

already pointed out in our account of Otto the Great's Italian policy how

fruitless it must be to judge the political guidelines of the emperors of that time by today's standards.

emperors of that time. We must not overlook the fact that at that time neither

ethnic nor nationalist thinking was as clearly developed as it is in our minds today.

The idea of the emperor at that time was rather a universal idea of the unified consolidation of the Christian West. In the same way, the extent to which this idea was embodied by the outstanding personalities of our medieval emperors also shaped the thinking and planning of their followers.

the extent to which this idea was embodied by the outstanding personalities of our medieval

emperors, it also shaped the thinking and

planning of their supporters. — In addition, there were always various realpolitik considerations,

in the case of Lombardy, for example, the fact that all

[...]

a delegation of Roman lawyers from the University of Bologna examined the legal situation

and passed the following resolution: The imperial sovereign rights

must be returned to the emperor, unless

valid privileges can be presented, and a strong, unified

peace regime is to be established over Italy, with imperial officials directly

[...]

of Siena, who as Pope Alexander III claimed the throne of St. Peter,

to install his own pope, Victor IV. This renewed schism

divided the entire Western world into hostile camps and kept it in suspense for eighteen years.

Alexander III withdrew to France, from where

[...]

When Pope Victor IV dies, Alexander III returns to Rome.

With a small band of warriors, Reinald of Dassel and Archbishop Christian of Mainz march against Rome and defeat a much stronger Roman army at Tuskulum.

Soon the emperor also joins the victorious troops, with a new antipope, Paschalis III, who is crowned in Rome. Alexander manages to flee from Rome. Exhilarating celebrations follow the victory. Then a malaria epidemic breaks out: 2,000 knights die.

a new antipope, Paschal III. Alexander manages to flee Rome.

Exhilarating celebrations follow the victory. Then a malaria epidemic breaks out

: 2,000 of Frederick's knights, among them his important and irreplaceable

chancellor Reinald von Dassel, are carried off by the insidious

[...]

[...]

he dismissed his army. However, when the agreement was broken and

the emperor was threatened, he sent for help from Germany. But only

a few followed his call. In 1176, Frederick was defeated at Legnano by the

superior Milanese forces. The following year, peace was concluded in Venice

peace was concluded between the emperor and the pope, Alexander was recognized as the legitimate pope, and Frederick was released from excommunication. In 1183, Frederick

also concluded peace with the Lombard cities at Constance, achieving almost everything they had sought. Frederick demanded only the oath of allegiance for himself.

During the fighting in Italy, Duke Henry the Lion had refused the emperor's urgently requested military support because his counter-demand for the return of the silver city of Goslar had been rejected.

During the fighting in Italy, Duke Henry the Lion had refused to provide the emperor with the urgently requested military support because his counter-demand, the return of the silver city of Goslar, had been rejected.

This refusal to follow him and the impetuous complaints of Henry's neighboring princes led the emperor to open proceedings against Henry.

In 1180, the verdict was passed: the emperor declared Henry's duchies forfeited. Saxony was divided (the Duchy of Westphalia went to the Archbishop of Cologne, the rest to the Duke of Bavaria).

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In 1180, the verdict was handed down: the emperor declared Henry's duchies forfeited. Saxony was divided (the Duchy of Westphalia went to the

Archbishop of Cologne, the rest of the Duchy of Saxony to the youngest son

of Albert the Bear), and the peasants, with the separation of the Duchy of Styria, were given to Otto of Wittelsbach. Henry was forced into exile. This resulted in a significant weakening of the eastern settlement and a considerable strengthening of the central principality.

[...]

Klug married his son Henry to Constance, the

heiress of the Norman Empire in Sicily and southern Italy, in order to thus completely encircle the

rebellious Italian peninsula and gain influence over

the important trade routes of the Mediterranean. When Jerusalem fell back into the hands of the Muslims in 1187, the pope urged the aged emperor to embark on a new crusade. Frederick set out in 1189 with a strong army. In 1190, he appeared in Kleinas

Jerusalem fell back into Muslim hands, the Pope urged the elderly

emperor to launch a new crusade. Frederick set out in 1189 with a strong

army. In 1190, he appeared in Asia Minor, where he defeated the Seljuk Turks in a huge cavalry

battle near Iconium, today's Konya.

[...]

[...]

the Lion returns from exile in Normandy to Saxony.

At the same time, the Norman William II of Sicily dies, and Henry VI

is forced to fight for his wife's Norman inheritance.

After a superficial reconciliation with Henry the Lion, Henry VI

Heinrich VI went to Sicily, where, at the instigation of the pope, a half-brother

of the deceased Norman king, Tancred of Lecce, had been elected king against law and justice.

On the way there, Heinrich

had himself crowned emperor in Rome. After a short siege

of Naples, however, he is forced to hurry back north, where, supported by England,

a conspiracy of North German princes, led by the archbishops

of Cologne and Trier and the son of Frederick the Lion, has broken out.

The young emperor is helped by a stroke of good fortune: the English king Richard

Lionheart, who had committed terrible atrocities at the head of an English crusade,

falls into the hands of the Austrian duke, who

hands him over to the emperor. With this valuable hostage in his hands, Henry forces

England to recognize German suzerainty and make some

further concessions. The rebellious alliance of princes dissolves.

Tancred of Lecce also dies in Sicily, so that Henry VI can conquer southern Italy and Sicily without any particular difficulty. At the end of 1194,

his entry and coronation take place in Palermo. He appoints ministerial imperial governors in the central Italian regions of Spo

leto, Ravenna, Ancona, Romagna, and Tuscany. The power of the empire under Henry VI is so great that Tunis recognizes his sovereignty, the kings of Armenia,

Cyprus, and Jerusalem become vassals, and even the emperor of Byzantium pays tribute.

When Henry VI prepares for a crusade across the sea from Sicily in 1197, the highly talented and strong-willed ruler, who is only 32 years old, is suddenly struck down by a stroke.

[...]

: an uprising broke out in Sicily, forcing the Germans

to retreat, while Tuscany and Romagna were abandoned by the imperial governors.

The harmless Pope Innocent III appropriated parts

of Tuscany, Spoleto, and Ancona, calling it “recuperation.”

In Germany, however, the Staufer party elects the brother of the deceased, the young Philip of Swabia, as king, against whom

the Weifian party Otto IV of Brunswick sets up as “Emperor by the grace of the Pope.”

Another long civil war breaks out.

In 1208, Philip is murdered by Otto of Wittelsbach for personal reasons.

Otto now rules alone until 1215. During the internal German struggles, Pope Innocent III takes up the legacy of Henry's world domination.

[...]

the son of Henry VI and grandson of Rotbart, against him. Influenced by

his Norman mother and raised under the tutelage of the pope

in Sicily, surrounded by Arab scholars, Greek,

Latin, Arabic, Italian, and Hebrew, he spoke German more easily

[...]

the office of king. He grants his patron, Pope Innocent III, almost all the rights he desires, far beyond the Concordat of Worms.

Sicily becomes the center of his rule, while Germany becomes a neighboring country and serves primarily as a source of military and financial support.

He establishes an exemplary administration in Sicily in the form of an absolute civil service state based on professional civil servants, builds up a mercenary army paid in cash, and creates a new legal system based on the Roman law of the Middle Ages.

He established an exemplary administration in Sicily in the form of an absolute

bureaucracy based on professional civil servants, built up a mercenary army paid in money,

created a new legal system that abolished torture

and trials by ordeal, and developed a new — modern — system of financial administration.

In Germany, he let things take their course and relinquished some imperial privileges.

Thus, initially the clergy and soon also the secular rulers were granted coinage and customs rights and jurisdiction, thereby strengthening the sovereignty of the states.

The concept of the sovereign first appeared, and the disastrous German petty state system began.

and the disastrous German petty state system began. Since the rebellious Lombard cities

and the anti-imperial Pope Frederick remained in Italy,

he was unable to intervene in important events in Germany.

Thus, in 1227, the Battle of Bornhöved (near Kiel), in which German princes

defeat the powerful Danish King Waldemar, without being defeated himself.

In 1241, he is also absent when the German Duke of Silesia, Henry of

Liegnitz, intercepts the Mongol invasion led by Genghis Khan's grandson Batu at Wahlstatt.

After his coronation in Aachen, he has only set foot in Germany twice.

Finally, Pope Gregory IX excommunicates Emperor Frederick for repeatedly promising but always delaying the crusade. As an excommunicated man, the emperor now moves to Palestine, where he

[...]

a narrow coastal strip of Palestine, including Bethlehem, Nazareth, and

access for peaceful pilgrims, and is crowned King

of Jerusalem. The pope takes revenge by sending his

key soldiers into Sicily. Frederick had already been feuding with northern

Italy. The irreconcilable opposites: the papacy and the empire, central authority and the cities,

break out again with all their intensity and

now fill almost uninterruptedly the rest of Frederick II's life, who is twice exiled and finally deposed as an enemy of the Church and “Antichrist” at a congress in Lyon, where Pope Innocent IV has fled, to be fought by the entire Christian world. Nevertheless, the emperor's position in Italy remains unshaken, only

, as an enemy of the Church and “Antichrist,”

to be fought by all of Christendom. Nevertheless, the

position of the emperor in Italy remained unshaken; only Lombardy he was unable to

subjugate, and the war continued unabated,

[...]

on the lower Weser, who refuse to pay him taxes, and after

the Battle of Altenesch, he has them bloodily exterminated. Nevertheless, the

Inquisition cannot prevail in Germany, and the Inquisitor Konrad von

Marburg is killed by Hessian knights in the open street. Active support from

[...]

launches a determined attack against the “Antichrist” and seeks allies

even north of the Alps. In 1246, the Pope has a minor Thuringian prince, Henry Raspe, elected as a rival king. When he dies, he is succeeded by

Count William of Holland, who is, however, killed by Frisian peasants

. In 1247, the important city of Parma is wrested from the emperor, and he

suffers a serious defeat during the siege. In 1249, his son

Enzio falls into the hands of the Bolognese, while his chancellor for Sicily

is convicted of embezzlement. Frederick II dies in 1250, undefeated

[...]

Just as the emperor had become unreal in Germany during his lifetime,

the downfall of the Staufers in Italy was just as unnoticed:

Conrad IV (1250-54), son of Frederick II, attempted to

reconsolidate the imperial power, but a fever soon put an end to his life.

. His half-brother, King Manfred, asserts himself in Sicily and

southern Italy, but falls in 1266 at Benevento in battle against the brother of the

French king, Charles of Anjou, whom the pope has won over to resolve the Staufer

stranglehold. Charles of Anjou imprisons Manfred's sons

[...]

[...]

the area on the Baltic Sea to the Vistula and south to the Havel and Netze rivers

was settled by Germanic tribes. The following centuries saw the expansion of the East Germanic tribes,

and at the beginning of our calendar, the Burgundians settled between the Oder and

Vistula rivers, the Silings along the Oder, the Rugians at the mouth of the Vistula to

Samland, and the Vandals and Hasdingi in the entire Vistula and Bug River regions.

And while the Illyrians living in what is now Saxony and Bohemia fled southward from the Scythians advancing from the

Black Sea, the Germanic tribe of the Marcomanni settled in the Bohemian region around 100 AD, while in the north, the Goths and Gepids took possession of the land up to about the Memel River.

100 AD, the Germanic tribe of the Marcomanni settled in the Bohemian region, while

in the north, the Goths and Gepids took possession of the land as far as the Memel River.

The mighty advance of the Ostrogoths to the Don and the Visigoths to the Dniester

to the Black Sea culminated around 370 in the powerful empire of Ermanarich.

However, this East Germanic empire collapsed in 375 under the Hun invasion.

The resulting migration of Germanic tribes

extensive areas in the east, which were then settled by Slavic peoples, such as

the Czechs and Moravians in the Bohemian region vacated by the Germanic Lombards and Heruls,

the Baltic peoples beyond the Memel River to the Vistula

Vistula, the Avars in the exposed Carpathian region, the Abodrites along the Baltic coast

to the Elbe, and south of them the Wilzes also to the Elbe and the

Sorbs even beyond the Elbe to the Saale, although remnants of East Germanic populations

also remained in the area east of the Elbe. Under the Carolingians, the

first countermeasures were then taken (Pannonian March, Ostmark, Sorbian March, Danish

March), which under the Saxons, Salian dynasty, and Staufers were to lead to a uniquely massive land

seizure and resettlement of the German eastern territories.

Henry I ended the Hungarian crisis in 933 with his Rhine campaign, restored German

supremacy between the Elbe, Saale, and Oder rivers, and bound Bohemia more strongly

to the whole. His son Otto I, the Great, consolidated these conquests, installed

the Margraves Gero and Hermann Billung and added the Lusatian and Meissen

Marks. In 955, he defeated the Hungarians again near Augsburg. The Ostmark became

the Reichsmark, and in 996 the name Ostarrichi appeared for the first time. The Slavs

were forced into submission by the victory at the Recknitz. The newly established archbishopric of Magdeburg became the center of the

Eastern Settlement. In 963, Margrave Gero

advanced far beyond Lusatia and won back the land up to the Warthe River for the empire.

Finally, Otto founded the German bishopric of Posen. Under Otto's successors,

, the southward-oriented imperial policy alone prevailed, and the

work in the east was abandoned, partly falling into ruin. The Abodrites and Liutici broke

through the Elbe, and the Slavs, who had previously been prevented from uniting by the dividing swamps and forests

by joint action, unite under a single leader, and the

Polish prince seizes Pomerania, his empire stretching from the Baltic Sea to the Carpathian Mountains around the year 1000.

to the Carpathians. Otto III confirmed this Slavic state and endowed it with a

Polish archbishopric in Gniezno. The Polish king Boleslaw Chrobry even stretched

his hand toward Upper Lusatia and Meissen. It was not until Henry II (1039-1056) that

[...]

Bavarian-Franconian colonization in the Ostmark, in Styria and Carinthia is generously promoted.

In the north, Archbishop Adalbert of Bremen places the newly founded

dioceses of Mecklenburg and Ratzeburg under his authority. The settlement of the East becomes

increasingly the exclusive domain of the individual sovereigns.

Lothar, Duke of Saxony (1125-1137 German King, 1133 Emperor) subjugates Elbslawcn and Poland, destroys Rethra, the tribal sanctuary of the

Lothar, Duke of Saxony (1125–1137 German king, 1133 emperor) subjugated

the Elbslaves and Poland, destroyed Rethra, the tribal sanctuary of the Liutici, overthrew the

Abodrites, and thus brought peace to the eastern border. He was succeeded by Margrave

Albrecht the Bear (1134–1170) and the Saxon Duke Henry the Lion (1139–1180),

who build on this foundation, but with greater foresight, depth, and promise for the future: their goal

is no longer to keep the Slavs in submission, but rather

[...]

death of the last Slavic prince without an heir. The Ascanian dynasty

now became the “Margraves of Brandenburg.” Archbishop Wichmann of Magdeburg

stood firmly by his side, and the margrave succeeded in expanding his

possessions east of the Elbe to the Havel and Nuthe rivers.

From the lower Elbe, Henry the Lion continued the eastward settlement.

Alongside him, the Count of Holstein, Adolf II of Schauenburg, should not be overlooked.

He was the first to systematically bring Westphalian, Flemish, and Dutch settlers into the country in 1143 and founded the city of Lübeck.

The final cession of Lübeck was forced upon him by Henry the Lion in 1158.

, whose final cession Henry the Lion forced from him in 1158.

The Germanization of Mecklenburg is Henry's and Adolf II's most urgent concern. In bloody battles against the Abodrite prince Niklot

in 1164. Niklot's sons were forced to submit to Henry. In 1166,

the Pomeranian dukes also became Henry's vassals, which he achieved

in alliance with Otto of Brandenburg. Schwerin was firmly in

Henry's hands, and he granted privileges to German merchants on Gotland and concluded

treaties with Novgorod and Sweden to protect and strengthen German trade in the

Baltic Sea. Henry had already reserved the right to invest bishops in the colonial

acquisitions in 1154, and the bishops of

Odenburg-Lübeck, Ratzeburg, and Mecklenburg-Schwerin paid him personal homage

[...]

support of his royal cousin, Frederick I, who repeatedly defended him

against the neighboring princes, who were enraged by Henry's high-handedness and violence.

The royal acquisition of the silver city of Goslar and the ducal refusal to follow the army to Italy after the emperor's defeat at Legnano in 1176 led to a break between the emperor and the duke. In 1179, Frederick imposed the ban on the Lion, and a year later the greater ban.

the imperial defeat at Legnano in 1176, a rift developed between the emperor and the duke. In 1179, Frederick imposed the ban, followed a year later by the

Oberacht (supreme ban) on the Lion, who was declared outlawed and deprived of his rights. At the

Imperial Diet of Gelnhausen in 1180, the duke's possessions were divided into a duchy

[...]

[...]

was beneficial for the whole, their enmity disastrous, but both had to

carry out the task that history had set them. The fact that, alongside the emperor's southern

empire policy with its enormous deployment of concentrated German national power,

the powerful advance to the east, with the mobilization of the most massive fighting

[...]

Livonia, Franconians and Thuringians settle in the Meissen region, Bavarians

penetrate the southern Alpine region, Germans from the Moselle and Rhine

settle in Hungary and Transylvania, and Flemings and Dutch join them

everywhere. The villages are partly built “from wild roots,” i.e., on newly cleared land or next to old Germanic or Slavic settlements. Farmers receive their land for free or at a minimal price, they have personal freedom, their property is hereditary, and their annual taxes are low.

[...]

Flemish coins were even minted), and around 1169 German

miners began to mine silver ore in Freiberg, Saxony, followed by tin and copper.

Urban industrial settlements grew, and in 1201 the

Bremen cathedral canon Albert von Appcldern, with the help of German merchants,

founded the city of Riga, and the Order of the Sword Knights was formed, which soon extended German rule

over Estonia, Semigallia, and Courland. In 1188, Magdeburg

city law established the first collection of commercial legal regulations, which

[...]

via Walkenried am Harz, Pforta to Leubus in Silesia, where they

established monasteries and permanent settlements in the Ore Mountains. In 1171, they founded

the Zinna monastery in the middle of the marshland in Brandenburg, and via the Stettin area

they reached Danzig, where they gained a new stronghold in Oliva in 1180.

[...]

Höved: After the elimination of Duke Henry and the destruction of Saxony, the Danes conquered Holstein, forced the Dukes of Pomerania and Mecklenburg into vassalage, and the young

Emperor Frederick II confirmed all the Danes' conquests beyond the Elbe and in Slavic lands "for all eternity."

On the night of December 7, 1223, Count Henry of Schwerin captured the Danish king in a surprise attack and forced him to renounce all his conquests.

"for all eternity[1]." Then, on the night of July 7, 1223, Count Henry of Schwerin captured the

Danish king in a surprise attack and forced him to renounce all his conquests on this side of the Elbe,

leaving him only Rügen. When the Danish king Waldemar, after his release,

[...]

[...]

the new duchy, and when the Duke of Styria died without an heir in 1192,

Emperor Frederick also transferred these territories to Duke Leopold V of Austria.

This marked the beginning of the rise of the German Ostmark to a great power.

However, it should be noted that the concentrated pursuit of great power weakened activity

settlement efforts, and so it was increasingly foreign princes who called German farmers and settlers to the country.

This was particularly the case in Hungary. As early as 1150, Germans from Flanders,

the Lower Rhine, the Eifel, the Hunsrück, and the Westerwald began to arrive.

Around the Sibinburg on the Szeben River, the beginnings of Transylvania took shape, and Leutschau and Käsmark were founded in the Zips region, which was already a closed community by 1200.

Around Sibinburg on the Szeben River, the beginnings of Transylvania took shape,

and they founded Leutschau and Käsmark in the Zips, which by 1200 already formed a

closed German settlement area, to which the Hungarian king

Stephen V, which established extensive German rights.

After the Mongol invasion of 1240 subsided,

Hungary began to establish cities based on the German model and by Germans.

Ofen and Preßburg were founded under Magdeburg law, soon followed by countless other places.

In Bohemia and Moravia, whose bishops were subordinate to the archbishopric of Mainz, the German contribution to the development of the country was also decisive: in addition to the German farmers, the

In Bohemia and Moravia, whose bishops of Prague and Olomouc were subordinate to the

Archbishopric of Mainz, the German contribution to the development of the country was also decisive: in addition to German farmers, it was mainly

German miners who played a key role. Only the Czech chauvinist counter-movement that began around 1350

prevented the Germanization of this area. The dispute over ownership of Silesia remained unresolved for a long time. In 1157, Emperor Frederick I intervened: in a brilliant campaign, he advanced as far as Poznan.

[...] The cities of Breslau, Brieg, Liegnitz, Glogau, Neiße, Beuthen, Neumarkt, Löwenberg, Ohlau, Oppeln, Ratibor, and others became centers of German culture, German

craftsmanship, and German law.

The Mongol invasion, which Duke Henry succumbed to on April 9, 1241, near Liegnitz, threatened to destroy all the work that had been done, but the Mongols left the old Silingen region and moved on through Moravia. However, the division of the duchy threatened to destroy all the work that had been done, but the Mongols left the old Silingen region and moved on through Moravia. However, the division of the duchy threatened to destroy all the work that had been done, but the Mongols left the old Silingen region and moved on through

near Liegnitz, threatens to destroy all the work that has been done, but

the Mongols leave the old Silingenland and move on through Moravia.

However, the division of the duchy among Henry's five sons

has disastrous consequences, and soon the Poles and Czechs are at work to acquire

German possessions. In Henry IV, a strong, German-minded duke arose

who even succeeded in gaining access for German culture

in southern Poland (in Krakow in 1288). However, these efforts died out with the death of the ruler, Krakow was lost, Silesia was fragmented and eventually had to seek support from Bohemia. 66 THE GERMAN ORDER The German hospitaller brotherhood, founded in 1190 before Acre, established a fortress in Prussia and a monastery in the Baltic region. The order was granted independence by Pope Innocent III in 1232 and was granted the right to establish a knightly order. The order was founded in 1246 and was granted the right to establish a knightly order in 1247. The order was

[...]

a spiritual order of knights (white cloak with black

cross). Grand Master Hermann von Salza (1210-1239) was called upon

by the Hungarian King Andrew II to secure the Danube and Tisza

plains, but nationalist Magyar circles insisted that the Order leave the country after

barely fourteen years of extensive settlement and fortification work, the

country. The order then accepted a call from the Polish

Duke Konrad of Masovia to defend the internally divided

Poland from attacks by the enemy Prussians. Hermann

von Salza obtained from the emperor the assurance that, in addition to the promised

Kühner Land, all other conquests would remain the property of the Order.

In 1231, seven knights crossed the Vistula, entered the hostile Kulmer Land, and laid the foundations of the future city of Thorn.

Thorn. In the same year, Kulm[1] is occupied, followed by the

land on the right bank of the Vistula between Kulm and Thorn. In 1233, the town of Marienwerder is founded near Thorn

and Kulm (alongside numerous Order castles),

and in 1237, Elbing Castle is built, reaching the Baltic Sea coast and

the eastern mouth of the Vistula is in German hands. Summoned

merchants from Lübeck found a town next to Elbing Castle as a mediator

between Lübeck and Riga. After heavy fighting, the Order succeeds in

extending its sphere of influence to the Pregel, and even deep into Samland.

Now the merger with the aforementioned Sword Brothers took place,

so that the Order was now responsible for regaining and securing

the entire Baltic coast from Pomerania to the Gulf of Finland.

Despite relentless attacks by the Slavs, the Order succeeded in

establish the important connection between the knights fighting in Prussia and Livonia.

In 1251, Memelburg is founded, followed by Königsberg in 1254,

and Samland and Masuria are subjugated. After uprisings by the Slavs carried out with inhuman cruelty, victory is declared in 1280.

When the Order's possessions in the Middle East are lost in 1291 with the fall of Acre, Marienburg becomes the powerful and spiritual center of the Order.

[...]

are established under German law, the entire landscape is subjected to a comprehensive

reorganization, mills are built, roads and paths are laid out

or expanded, river courses are regulated, and reservoirs are created. In 1308,

Danzig and Dirschau, which had been severely ravaged by the Poles, pass into

into the possession of the Order. Attempts by Wenceslaus II of Bohemia to establish himself in East

Pomerania were crushed in 1305, as Wenceslaus had to cede his

claims to the Margrave of Brandenburg. When Poland

wanted to thwart this union of the two territories, the Order took Danzig,

[...]

Between the Prussian and Livonian territories of the Order,

the land of the pagan Lithuanians wedged itself in, but the Order was unable to subjugate them.

This is why Germanization did not take root so deeply in the Baltic region itself, and only a relatively thin upper class of Germans emerged. The organization of the Order was strict, with a commanding officer at the center of each administrative district.

The Order of the Teutonic Knights was a military order of knights who were also monks.

[...]

[...]

, and in the future it will be very important whether this border can hold against the Slavs.

If the center collapses, the two flanks will also be impossible to hold. That is why the rulers of Brandenburg have an important role to play.

After Bornhöved, Brandenburg experiences a strong upswing, which soon leads to Brandenburg becoming the largest German principality and one of the most extensive German territories. And while the empire is in decline, the Order of the Teutonic Knights is gaining power.

Brandenburg experiences a strong upswing, which leads to Brandenburg

soon becoming the largest German principality and one of the most extensive

German territories. And while the empire sinks into the “emperorless, terrible time” (1254-1273),

[...]

The Teutonic Order, however, which in the second half of the 14th century

under its Grand Master Winrich von Kniprode reached its peak and greatest power,

promoted the rise of the Hanseatic League, to which Thorn, Kulm, Elbing,

Danzig, and Braunsberg also belonged, and also engaged in lively trade itself, occupying the

island of Gotland in order to prevent Scandinavian rule over the Baltic Sea,

suppressed piracy — but due to a lack of support from the empire

and the celibacy of the knights, who had no offspring, it eventually stagnated

during a long period of peace. And when Poland united with Lithuania in 1401, it found itself facing a powerful enemy, which it finally defeated in the Battle of Tannenberg in 1410. The envy of the Poles took a terrible toll: many settlements went up in flames.

it faces a powerful enemy, to which it finally succumbs in the Battle of Tannenberg

in 1410. The envy of the Poles takes terrible revenge: many settlements go

up in flames, fields are ravaged and destroyed, and about half of all peasant farms

farmsteads become unproductive. This campaign of devastation lasts thirteen years. With determination

and tenacity, the German farmers hold on to their land and repeatedly rebuild what hatred

has destroyed. The Order does not slacken in its efforts, helping to rebuild, providing financial support, and calling for new farmers from Westphalia. In 1466, however, the Peace of Oliva

pushes Germany back almost to the Oder River, and the remaining state of the Order is secularized.

[...]

With the death of the Hohenstaufen Emperor Conrad IV in 1254, the power

and unity of the imperial leadership also came to an end. The interregnum lasted two decades ("the emperorless,

terrible time"); the orphaned crown was sought by William of Holland, King Alfonso X of Castile, and

the English prince Richard of Cornwallis. Meanwhile, King Ottokar of Bohemia, from the Czech House of the Přemyslids, gained extensive territorial power, which led him to claim the crown of the empire.

[...]

death of the last Babenberger), Styria, Carinthia, and Carniola in his hands,

he reaches for Tyrol and Gorizia, and is also a close relative

of the Hohenstaufen family, personally gifted, brave, and capable. However, the

majority of German princes fear Ottokar's power and, stirred up by

the papal party, which was hostile to the Hohenstaufen dynasty, the archbishops of Mainz, Cologne, and Trier, the Count Palatine of the Rhine, the Duke of Saxony, the Margrave of Brandenburg, and the Duke of Bavaria (in place of the absent Ottokar) gathered in Frankfurt am Main in September

1273 and elected the church-loyal Count Rudolf of Habsburg, from an old Swabian family, as German king.

The Habsburg, who himself had only minor possessions in Switzerland (Habichtsburg on the Aare), was elected German king.

and elected the church-loyal Count Rudolf of Habsburg from an old

Swabian family as German king. The Habsburg, who himself

had only small possessions in Switzerland (Habichtsburg on the Aare) and in

Alsace, now attempted to reestablish the royal power by founding a "house power."

He took Styria, Carinthia, and Carniola from Ottokar, married two of his daughters to the Dukes of Saxony and Bavaria, and

finally waged a war against Ottokar, taking all his lands except Bohemia and Moravia in 1276. He married Ottokar's son and heir, Wenceslaus II, to his daughter.

Bavaria, and finally waged a war against Ottokar, taking

all his lands except Bohemia and Moravia in 1276. He married Ottokar's son

and heir, Wenceslaus II, to his daughter Jutta and his son Hartmann

to Ottokar's daughter Kunigunde. However, Ottokar rose up against the Habsburgs in 1278

against the Habsburgs after first forming an alliance of North German and

Slavic princes against him. On the Marchfeld

near Vienna, Ottokar is defeated by Rudolf of Habsburg on August 26, 1278, and

after some of his Czechs betray him, he meets his death.

. Now Rudolf is able to expand his power base unhindered:

Ottokar's son Wenceslaus receives Bohemia and Moravia as his son-in-law,

Rudolf's sons Xibrecht and Rudolf receive Austria and Carniola as fiefdoms,

and he installs a brother-in-law in Carinthia. Domestically, he establishes order

[...]

, led to the election of ever new ruling houses to the office of king.

In this way, the politics of establishing a stronghold became an end in itself for the individual royal houses and no longer served the empire.

In 1292, at the instigation of Wenceslaus II of Bohemia, the Habsburg dynasty was overthrown and Adolf of Nassau (1292-1298), a capable but poor prince, was elected. He fell in 1298 in battle against Albrecht of Habsburg, Rudolf's son.

The Habsburg dynasty was then elected to the throne of Austria.

Adolf of Nassau (1292-1298), a capable but poor prince, was elected against the Habsburg power.

He fell in 1298 in battle against Albrecht of Habsburg, the son of Rudolf. In 1298, the gruff but strong-willed Albrecht of Habsburg (1298-1308) ascended the throne at the age of fifty. He succeeded in taking the Egerland and the Margraviate of Meissen from Wenceslaus III of Bohemia.

strong-willed Albert of Habsburg (1298-1308) ascended the throne.

He succeeded in taking the Egerland and the Margraviate of Meissen from Wenceslaus III of Bohemia.

However, in an attempt to also seize Thuringia, he was defeated at Lucka in 1307. On May 1, 1308, he was murdered on the banks of the Reuss River in Switzerland by his nephew John, who

felt rejected by his gruff uncle. This was the second regicide since the death of Philip of Swabia.

The Habsburg dynasty was thus deprived of its claim to the throne of Bohemia.

he was murdered on the River Reuss in Switzerland by his nephew John, who

felt neglected by his harsh uncle. This was the

second regicide since the death of Philip of Swabia. The regicide

John Parricida (killer of his relatives) himself disappeared.

In 1309, Henry VII of Luxembourg

(1309-1313) was elected against the plan of the French king to put a prince

of France on the German throne. The latter now intervened decisively in Bohemia and made his son John, who was married to the sister of Wenceslas III, king of Bohemia. Bohemia thus became the core of the Luxembourg dynasty's power, which inevitably led to a sharp conflict with the Habsburgs.

In 1314, John of Bohemia was killed in battle against the Habsburgs.

was married to Wenceslaus III's sister, as King of Bohemia.

This made Bohemia the core of the Luxembourg dynasty's power base,

inevitably leading to a sharp conflict with the Habsburgs. For over a hundred years, this conflict shaped German history, with the

center of gravity shifted—as Ottokar had once sought—to the

southeastern region. In 1311, Henry of Luxembourg moved to Italy, had himself crowned king of Italy in

Milan, and in 1312, emperor in Rome (albeit not in the cathedral, which was occupied by his opponents, but in the Lateran). His

[...]

the claims of the Habsburgs and those of the Luxembourgs,

the princes now elected the Bavarian sub-duke as Louis the

Bavarian (1313-1347) as German king. Civil war immediately broke out,

the most lasting consequence of which was the secession of Switzerland from the

Imperial Confederation.

Since Emperor Frederick II, the lands around Lake Lucerne enjoyed imperial freedom.

Their mission: to secure the St. Gotthard Pass for the emperor.

However, since Rudolf of Habsburg, Habsburg bailiffs have ruled in the free forest sites.

The Alemannic peasants, herdsmen, and hunters put up fierce resistance against this attempt to incorporate the imperial lands into the Habsburg domain.

, the Alemannic farmers, herdsmen, and hunters put up fierce resistance.

In 1291, the three Waldstätt cantons of Schwyz, Uri, and Unterwalden joined together to form the “Eternal Alliance”

as ‘confederates.’ In 1315, they rose up against

Habsburg rule and on November 15, they defeated an Austrian cavalry

at Morgarten. Under the leadership of Schwyz, the Confederation

was extended to the other cantons and cities of the old country,

and the victory at Sempach in 1386 led to the Habsburgs' final renunciation

[...]

: Bohemia received the Upper Lusatia and the Egerland, and Louis's son,

Louis, became Margrave of Brandenburg (1323). Here

Pope John XXII intervened, as he was not interested in further strengthening the power of the Empire.

He sparked a new dispute by disputing the legitimacy of Louis's election and excommunicating him.

the legality of Louis' election and excommunicating him.

The Luxembourgs and Habsburgs now reconciled and even formed an alliance

when Louis appointed Frederick the Fair of Habsburg as co-regent and together they fought against the

presumptuous papacy. The eminent jurist Marsilius of Padua

provides the intellectual basis for this in his work “Defensor Pacis” (Defender of Peace).

Never before had a clergyman and legal scholar of the Middle Ages defended the cause of the empire and the people against

a domineering priesthood. In 1338, the German

electors gathered at the old royal seat of Rcnse on the Rhine and decided in the

“Kurverein von Rense” (Electors' Association of Rense) that a German king lawfully elected by them

no longer needed confirmation by the pope! In the end,

of his life, Louis the Bavarian came into conflict with the Luxembourgs,

who, when he seized Friesland and Holland, set up the young Charles of Bohemia as his rival king.

Before civil war could break out, Louis died while hunting in 1347.

Between 1350 and 1500, most of the states in Europe acquired the form they would retain for centuries: Portugal gained its state form and its present borders.

Between 1350 and 1500, most European states took on the form that would remain valid for centuries: Portugal gained its statehood and

its present-day borders. The Spain of the “reyes católicos” emerged from a multitude of

Christian and Islamic states. Russia came into being when Ivan III (1462

to 1505) incorporated the last Russian principalities into the Grand Duchy of Moscow, subjugated Kazan, and eliminated the rule of the Mongol Golden Horde.

to 1505) incorporates the last Russian principalities into the Grand Duchy of Moscow,

subjugates Kazan, and eliminates the rule of the Mongol Golden Horde.

Poland-Lithuania rises, albeit only briefly, to become a great power through

the marriage of the Lithuanian chieftain Jagailas to the Polish queen Hedwig. England

consolidates itself with the end of the bloody civil wars between the Houses of York

and Lancaster in the Battle of Bosworth in 1485. The marriage of Henry's daughter

and Scottish King James IX Stuart would later bring the Stuarts

to the English throne. In France, around 1350, the monarchy

was still in conflict with England, with the “Jacqueries,” the great peasant uprisings

and the turmoil of the Hundred Years' War, but around 1500, with the country firmly in the hands of Louis XII, the beginnings of a policy of great power politics were already emerging. Only in

Germany and Italy did special states develop; in Germany, the five

old tribal duchies had long since fallen into decay, and alongside the old ducal dynasties,

new feudal lords emerged as direct princes of the empire (dukes, margraves, landgraves and palatine counts, archbishops, bishops and imperial abbots, imperial knights and imperial princes).

, new feudal lords emerged as direct princes of the empire (dukes, margraves,

counts and palatine counts, archbishops, bishops and imperial abbots, imperial knights and

imperial cities). They bore the imperial eagle on their shields; Emperor Frederick II had granted them

customs, coinage, and judicial sovereignty, thereby making themselves sovereigns.

The old bond between king and prince, the fealty of the vassals, is torn apart, and the princes are now only interested in increasing the estates they have acquired through marriage or war. An eternal struggle with the imperial cities and imperial knights breaks out. Some imperial princes have gained influence in the election of the king.

force, and an eternal struggle with the imperial cities and

imperial knights breaks out. Some imperial princes have acquired a right to vote in the election of the king, which is gradually restricted to the seven most powerful princes (the archbishops of Mainz, Trier, and Cologne, the Palatine Count of the Rhine, the Duke of Saxony-Wittenberg, and the Elector Palatine of the Rhine).

, which gradually became restricted to the seven most powerful princes (the archbishops of Mainz, Trier, and Cologne, the Palatine Count of the Rhine, the Duke of Saxony-Wittenberg, the Margrave of Brandenburg, and the King of Bohemia). These

electors (küren-wählen) had their sole right of election confirmed by Emperor Charles IV in the imperial law of the Golden Bull of 1356. According to this law, the electoral lands are inherited undivided, since the electoral dignity is bound to the respective country. The 71 electoral lands are thus divided among the electors.

The electoral lands are divided among the electors. The electoral lands are divided among the electors. The electoral lands are divided among the electors. The electoral lands are divided among the electors. The electoral lands are divided among the electors. The electoral lands are divided among the elect

[...]

[...]

a cooperative association of merchants from the northern and eastern German

cities with the aim of securing sales areas, acquiring trade privileges, and

gaining the prerogative of the German way of life in foreign states. When the home cities

backed this alliance, the Hanseatic League (Gothic = community) was formed.

It grew to include eighty cities (including Riga, Reval, Danzig, Königsberg, Thorn,

Hamburg, Bremen, Cologne, Berlin, Braunschweig, Breslau, and Krakow). Leadership was assumed by the free imperial city of Lübeck, where the consultations (Hansetagc) also took

place.

Those who refused to accept the daily agreements were punished by “Verhansung” (trade ban). A separate war fleet was established, negotiations were conducted with foreign states, and soon a separate currency was introduced.

. Anyone who refuses to comply with the daily agreements is punished by being “excommunicated” (trade ban).

A separate war fleet is created, negotiations are conducted with foreign states, and soon Hanseatic settlements (kontore) are established in major foreign trade centers (district of Deutsche Brücke in Bergen, Wisby on Gotland, the Petershof in Novgorod, Stahlhof (stalen = to check cloth) in London), which also become centers of German influence.

foreign trade (the Deutsche Brücke district in Bergen, Wisby on Gotland, the

Petershof in Novgorod, Stahlhof ((stalen = to check cloth)) in London), which also

become centers of German culture. The Hanseatic League covers the northern flank of the

German eastern settlement and experienced its heyday in the 1st to 4th centuries. When the Danish king

attempted to break its power, the Hanseatic fleet defeated the Danish

fleet, captured Copenhagen, and the king was forced to leave the country. In the Peace of

1370, Denmark restored the old Hanseatic rights, ceded the Sound fortifications to the Hanseatic League for 15

years, and undertook not to elect a king without the consent

of the Hanseatic League. The fight against pirates secured the seas,

the Baltic and North Seas as the “German Sea,” and the North Sea is still referred to today in

England as the “German Sea.”

Since Charles IV (1346-1378), the son of the blind Bohemian king

John from the House of Luxembourg, the center of gravity of German politics has shifted definitively to the east.

German politics shifted definitively to the east. He ruled from Prague,

and after him, the capitals of the empire were located in the zone of contact with Slavic culture.

The age of chivalry was not yet over, but the age of merchants was dawning. The “Lord of Hradčany” had some of the characteristics of a great merchant. He was particularly friendly with the council of the Hanseatic city of Lübeck and founded the trading town of Tangermünde. A trip to Italy earned him the imperial crown.

but has some of the traits of a great merchant. He is particularly friendly with the council of the Hanseatic city of

Lübeck and is the founder of the trading town of Tangermünde.

A campaign in Italy brings him the imperial crown, but overall he continues the policies of Louis of Bavaria, although as

his rival king and came to power with papal help: to prevent the

intolerable interference of the Pope in imperial politics.

During his reign, the aforementioned Golden Bull was also issued, which completely excluded the Pope from the German royal election.

He made Prague an impressive German royal residence, founded the oldest German university there in 1348, and promoted science and trade. He was succeeded by his dissolute son, who

. He made Prague a stately German royal residence,

founded the oldest German university there in 1348, and promoted science

and trade.

He was succeeded by his dissolute son, Wenceslaus of Bohemia

(1378-1400), whose misrule led to the point where the majority

number of electors in Rhenish cities declared the “utterly useless man” of the

empire to have forfeited the crown. He was succeeded by the honorable but

inept Ruprecht of the Palatinate (1400-1410), who

was in turn succeeded by Sigismund (1410-1437), King of Hungary and

[...]

army, the Burgrave of Nuremberg prevailed and founded

the rise of the powerful House of Hohenzollern. The cunning and

skillful Sigismund also took matters of the church into his own hands:

At the Council of Constance in 1417, he restored a unified pope to the church in Martin V (Cardinal Otto Colon-

na) in 1417, but his efforts to purify the Church are thwarted by the corrupt Italian cardinals.

The reformer John Hus, who preached in Bohemia, and his friend Hieronymus Faulfisch are brought before the Council of Constance, where the anti-reform party has their burning. Sigismund breaks his promise of safe conduct for both of them, and their leader is executed.

The reformer Martin Luther is also imprisoned in the castle of Spoleto, where he is tortured and imprisoned.

The reformer John Calvin is also imprisoned in the castle of Spoleto, where he is tortured and imprisoned.

, where the anti-reform party had them burned at the stake. Sigismund

broke his promise to grant safe passage to both of them, and

the execution of their spokesman was seen by the Czechs as an attack by the Germans on their national identity, triggering the Horrible Hussite Wars in 1419. Primitive Christian communism and a Slavic sense of brotherhood combined with an obsessive hatred of everything German. Under Jan Zizka of Trocnov, the Hussites were defeated by the Czech army.

[...]

named after the town of Tabor) destroyed numerous towns in Bohemia in bloody massacres, defeated the assembled crusader armies at Saaz

and Deutschbrod, destroyed the army of the Elector of Saxony at Aussig in 1426,

drove the imperial army from Mies, and launched devastating raids from Bohemia into the neighboring German states.

raids from Bohemia into the neighboring German lands. In Basel,

a new council negotiates with the moderate Hussites, and in 1434, an agreement is reached,

the Prague Compacts. It is these moderates who, in May 1434, destroy the Taborite army at

Lipan.

Now Sigismund can finally be crowned King of Bohemia.

Sigismund is also unable to prevail against the Turkish power:

Under the capable rule of the Ottoman dynasty, the Turks first take all of Asia Minor from the Byzantines, then invade Europe,

defeat the Serbian Empire in the Battle of Kosovo in 1389, conquer the Bulgarian Empire in 1393, and have been at war with Hungary ever since.

smashed the Serbian Empire in the Battle of Kosovo in 1389,

conquered the Bulgarian Empire in 1393, and have been in constant conflict with Hungary ever since.

The collapse of the Teutonic Order

at Tannenberg in 1410 has already been described, but the northern front also

collapses: the impotence of the empire and the fading of the imperial idea lead to the secession of the Nordic states from German supremacy.

Denmark, Sweden, and Norway unite around 1400 to form a confederation of states and develop their own industries and internal economies. The power of the Hanseatic League declines. Finally, after the extinction of the Schaumburg family, the Danish king becomes Duke of Schleswig and Count of Holstein.

[...]

by Frederick III of Habsburg (1440–1493), Duke of Styria,

a clever but quiet and inactive ruler who watched the further decline of the empire's power almost without taking any action. He also lost control of church policy and on February 17, 1448, he signed the Vienna Concordat with the church, which was disastrous for the empire and gave the church in Germany greater rights than all other states.

and on February 17, 1448, he concluded

the Vienna Concordat with the Church, which was disastrous for the empire, granting the

Church in Germany greater rights than all other states

and leading to financial exploitation by the Roman Curia. In Bohemia

[...]

to Mary, the daughter of the great Duke Charles the Bold of Burgundy, who had fallen in January of the same year

against the Lothringers, and at the same time heiress to the Burgundian Middle Kingdom, thereby securing the

Netherlands and the Burgundian Gate for the empire. In 1479,

Maximilian prevented France from gaining control of the great Burgundian inheritance in the brilliant Battle of Guinegate. Although the Flemish cities

, Maximilian prevented France from seizing the great Burgundian inheritance in the brilliant Battle of Guinegate.

Admittedly, the Flemish cities captured him in Bruges in 1488 during an outbreak of rebellion

and forced him to dismiss his German troops from Flanders

and recognize its independence, but he succeeded in

reincorporating Flanders into the empire in 1489 with an army provided by the cities and princes of Swabia.

Maximilian married his grandchildren to the heirs to the crowns of Bohemia and Hungary, the

statesmen

uniting the Danube countries under the Habsburgs.

He aspired to world power for the Habsburgs and therefore married his only son to the heiress of Spain and its neighboring countries (Naples-Sicily, colonial possessions in America), even planning to proclaim himself pope in order to unite the papacy and the empire in his person.

Since the Swiss victories had diminished the glory of the knights and the formation of sovereign states had weakened the knightly army, Maximilian's son, Charles V, was the first Habsburg to

in order to unite the papacy and the empire in his person. Since

the glory of the knights had faded since the Swiss victories and the

emergence of territorial lordships had already reduced the knightly army of feudal lords

to a mere shadow of its former self, Maximilian raised an imperial army of mercenaries

, the “Landsknechte,” of whom he liked to call himself the father.

Maximilian also sought a general reform of the empire: an “eternal

peace” was to put an end to the constant feuds between knights and princes, and

an imperial chamber court was to restore the highest judicial authority of the empire

— the “common penny” became the first imperial tax, which

remained the only direct imperial tax until 1913. To implement

this reform, he planned to divide the empire into ten “peace districts.”

With him, the ‘last knight,’ an era came to an end and a new one began.

74 REFORMATION AND COUNTER-REFORMATION

[...]

with Johann Gutenberg from Mainz, the inventor of printing, with the flourishing

of the monetary economy and the rise of cities to centers of intellectual and economic

life, the modern era began. Hans Sachs, the poet shoemaker

master; Albrecht Dürer; Peter Henlein, the inventor of the pocket watch, are among its

beloved companions. Martin Bchaim, who constructed the first globe in 1492,

Vasco da Gama, who rounded the Cape of Good Hope and reached India by sea in 1498,

Diderik Pinning, who rediscovered the route to North America in 1472,

Christopher Columbus from Genoa, who in 1492 encountered the “West Indian” island of San

Salvador

and thus discovered a new continent, and the Portuguese Magellan, who in 1519-1522

with the help of a sea chart by Behaim circumnavigated the southern tip of America, are expressions of a new

breakthrough in world perception.

Around 1500, the protracted crisis of the universal Christian church weighed heavily on the European peoples like a nightmare.

It weighed most heavily on the German people.

In the struggle against the papal claim to power, the Hohenstaufen Empire had been destroyed.

At the same time, however, while the German people were being increasingly deprived of their central authority by the ever-rising financial demands of the papal throne, most European states, despite their Catholicism, were curtailing it very energetically, and in the end it was no longer protected at all.

The

[...]

Germans, due to their lack of a powerful central authority,

the papal curia began to exploit Germany more and more unchecked

: the Church headquarters in Rome put pressure on the bishops, the bishops on the

priests, and the priests on the people.

The Curia demands: a) Confirmation fees, which every ecclesiastical dignitary who enters office must pay.

The poor diocese of Brixen in the Tyrolean mountains

had to raise 4,000 gold guilders every time there was a change of bishop, the large archdioceses of Mainz, Trier, and Salzburg had to pay 10,000 gold guilders each, and the archbishops had to pay special pallium fees.

of Mainz, Trier, and Salzburg had to pay 10,000 gold guilders each. b) The archbishops have to pay special pallium fees. c) As annates, every bishop and archbishop must hand over the entire income of his first year in office to the pope. As fructus medii temporis, the income from every unassigned church benefice falls to the pope. d) As a right of spolia, the pope claims the private property of every deceased bishop. e) As a right of mortem, the pope claims the body of every deceased bishop. f) As a right of mortem, the pope claims the body of every deceased bishop. g) As a right of mortem, the pope claims the body of every deceased

medii temporis, the income from every unassigned church benefice falls to the Pope.

d) As a right of spoils, the Pope claims the private property of every deceased bishop.

e) As exspektanzen, the Curia sells the right to an expected benefice

— this sale of entitlements has degenerated into outright profiteering

haggling, and the once fiercely opposed practice of simony is revived. f)

Indulgences and dispensations are negotiated in exchange for forgiveness of ecclesiastical penalties and exemption

from ecclesiastical prohibitions. The worst effect is the custom of imposing

[...]

Added to this is the fact that these huge sums, which passed over the Alps year after year, were only used for pious purposes to a small extent.

Part of it certainly went to magnificent buildings of art-loving popes (Nicholas V, Pius II, especially the great Julius II and Leo X), but the largest part was squandered on relatives and favorites of the popes, countless courtiers, and excessive pomp. The long-standing secret secretary of Emperor Maximilian, Matthäus, was a

part, however, was squandered on relatives and favorites of the popes, countless courtiers

and excessive pomp. The long-time secret secretary

to Emperor Maximilian, Matthäus Lang, later Archbishop of Salzburg,

said mockingly: “We priests rarely do good — but we are doing quite well

[...]

two disputing popes had been deposed and a third elected. The Council of Basel

(1431–1449) even deprived the pope of the right to appoint bishops and abbots,

collect annates, pallium money, and other forms of extortion. But since it was unable to enforce its

enforce its decisions, it submitted in 1449. Shortly thereafter,

Pope Pius II declared the principle that the council was above the pope to be heretical.

This cut off the path to reform from within the high clergy itself.

Twice, reform movements arose from the people themselves.

Twice reform movements broke out among the people themselves. The English

priest Wicliff (died 1384) taught the universal priesthood, proclaimed only the Bible

as the source of religion, and rejected auricular confession, indulgences, and the veneration of

saints. His teachings sparked

, however, in the miserable situation of the peasants, who had been enslaved by the Norman conquest,

the angry Lollard uprising, whose excesses were so

severe that the English government suppressed the entire movement. The Hussite movement, triggered by

Wycliffe's disciple Hus, also ended in bloody

religious-communist cultural devastation, the Hussite Wars (1419-1434).

Since then, the upper classes have feared any social reform movement from below, because

it would bring “the Hussite abomination and superstition” upon the world. Thus, everything continues to rot

[...]

[...]

and sculptors unabashedly depict the gods of antiquity in all their beauty. The earth

is no longer despised as a vale of tears, but is also understood in its beauty.

People reject the blind belief in the authority of the Church, study

the classical languages, and soon discover that the biblical texts

were full of contradictions and inconsistencies, and the great scholar

Laurentius Valla proved that the so-called Donation of Constantine (on

the basis of which Emperor Constantine was supposed to have given all of Rome to the Pope)

was a forgery, that the apostles had neither written nor known the Apostolic Creed

was neither written nor known by the apostles... With the discovery of America,

the church's worldview of the earth as a disc and the sky as a bell

with hell below it collapses: the earth is recognized as a sphere. The astronomers Copernicus and Galileo discover that the

[...] Plato and the Platonic philosophy are rediscovered. Had this Renaissance movement been able to prevail completely—and it was even promoted to a certain extent by some popes—Christianity, hollowed out from within, exposed and refuted by science, would have collapsed silently. Already one of the most gifted German humanists, the knight Ulrich von Hutten, had begun to publish Tacitus, whom the ecclesiastical censors had buried in the dead of night.

[...]

Then Martin Luther, born on November 10, 1483, in Eisleben, rose up to reform the Church from top to bottom.

Elector Frederick the Wise of Saxony appointed him professor of theology at the newly founded University of Wittenberg.

Luther, shaken by the impact of Tetzel's sermons, nailed 95 theses (disputes) against the papacy to the door of the castle church on October 31, 1517.

Luther, as a pastor shaken by the effects of Tetzel's sermons,

nailed 95 theses (disputes) against indulgences to the door of the

university and castle church in Wittenberg on October 31, 1517. With the speed of the wind, these theses spread throughout Germany and became

a national wake-up call. The monk Luther became the awakener of his

people. When the Pope summoned him to Rome to answer for his actions, Frederick the Wise held his protective hand over him, but Luther refused to recant.

In the Leipzig debate with his ecclesiastical opponents (Dr. Eck), Luther denied the infallibility of the Pope and the councils, thereby also freeing himself internally from Rome. In his writings, Luther taught that the priesthood belongs to God alone and that the Pope is not infallible.

(Dr. Eck), Luther disputes the infallibility of the pope and the councils,

thereby freeing himself internally from Rome. In his writings,

Luther teaches that the priesthood is no closer to God than the laity. All

Christians are spiritual beings. Man is saved by faith alone

faith. Every Christian can interpret Scripture, not just the pope and

councils. The pope is not Christ's representative on earth. —

All of Germany is in an uproar. And when the pope threatens to excommunicate the “heretic” Luther

if he does not recant, Luther burns the bull of excommunication in front of the Elster Gate in Wittenberg. He also burns the special canon law of 1520 and declares both to be heretical writings. In 1519, Luther's nephew

[...]

the Fuggers (who paid the electoral electors election money amounting to

850,000 gold guilders, which the Fuggers advanced to him) became lord of the Austrian possessions and ruler of Germany. Charles had

already assumed the government of Spain, Naples-Sicily, and the Burgundian Netherlands in

1516 as King Charles I.

He was the son of Philip the Handsome of Habsburg and Joanna the Mad, heir to the Spanish throne. His “home power” included Austria, the

and the Burgundian Netherlands. He was the son of Philip the Handsome of Habsburg

and the Spanish heir to the throne, Joanna the Mad.

His “domestic power” included Austria with its Alpine countries, the Free County of Burgundy, the Netherlands, Naples, Sicily, and Spain

along with colonial possessions in America. He said that the sun never set on his empire.

Charles needed peace in Germany and the support of the German princes in the Habsburgs' fight against France.

He therefore wanted to end the “monk's quarrel” and invited Martin Luther to Worms with the assurance of imperial safe conduct.

[...]

into protective custody at Wartburg Castle under the name “Junker Jörg.” There, Luther

translates the New Testament into German, replacing the papal chancery language

with a captivating and heartfelt vernacular, thereby becoming the

creator of standard German.

Under Charles, the long-hidden crisis of the empire erupted. Economically,

early capitalism had led to tremendous money and property speculation. The settlement of the

Portuguese on the Indian and Arabian coasts after their voyage around Africa had

interrupted the spice trade from India and Indonesia via Egypt to Venice and German-speaking countries

; an economic crisis weighed heavily on the cities of southern Germany, and large

merchant families such as the Fuggers, Welsers, Höchstätters, and Imhofs, who found a way to connect

to the new Portuguese and Spanish markets, became immensely rich

— while entire classes of society became impoverished. Luther lamented: “How can it be right

[...]

, did not strengthen the empire, but rather the power of the princes against

their subjects. It also shook the legal status of the peasants, with the result

that attempts were made everywhere to increase the burdens on the peasants. The people complained: “The

dear law has become sick, short for the poor, long for the rich.”

With the increasing power and arbitrariness of the princes, the longing for the empire as a stable force of order and for a strong

emperor as the guardian of central power grew.

Ulrich von Hutten became the most passionate advocate of the empire, which would base its power on the knighthood and break away from Rome. Franz von Sickingcn, leader of the imperial knights, fought against the Archbishop of Trier. The knights wanted to divide the secular possessions of the churches among themselves, but were defeated by the archbishop.

The knights were then forced to swear allegiance to the emperor, but they refused.

from Rome. Franz von Sickingen, leader of the imperial knights, fights against

the Archbishop of Trier; the knights want to divide the worldly possessions of the churches among themselves,

but are defeated by the armies of the princes. Sickingen falls, Hutten dies

[...]

of the church and the tax demands of the sovereigns. In 1462, the

peasants of Pinzgau, Pongau, and Brixen Valley rose up against the Archbishop of Salzburg,

and in 1468, the peasants of Thann, Sennheim, and Masmünster in Alsace

, and in 1478, the peasants in Carinthia rose up against excessive taxation.

In 1476, an ecstatic preacher, probably led by secret Hussites, appeared near Würzburg.

He was arrested and burned.

and burned. In 1491, the peasants in the area of the Prince-Abbotate of Kempten rose up against

gross injustice. In 1493, a large conspiracy, a “Bundschuh” (collar league), was discovered in Alsace

and the leaders were executed. In 1492, there was also a serious uprising

by the Frisian peasants in West Friesland, who stormed Haarlem and

only succumbed after a bloody campaign. In 1493, the peasants of Ochsenhausen Abbey

used force to prevent the abbot from confiscating the inheritance of a deceased peasant.

The major defeat of the Dukes of Holstein in 1500 at Dusenddüwelswarf near

Hemmingstedt against the free peasants of Dithmarschen also reinforced the view

that the power of the “lords” was declining. In 1512, a new revolutionary underground movement formed in Bruchrain under the former mercenary Joss Fritz; this new “Bundschuh” wanted no master other than the Pope and the Emperor before God. In 1514, the peasants of Bühl near Rastatt rose up.

underground revolutionary movement was formed in Bruchrain under the former mercenary soldier Joss Fritz; this

new “Bundschuh” wanted no lord but the Pope and the Emperor before God. In 1514,

the peasants of Bühl near Rastatt rose up — almost at the same time, there was

in Switzerland, there was a violent uprising of peasants in the “Bernbiet” against the city councils, who

were selling young Swiss farmers as soldiers to France for bribes. In 1514,

Württemberg peasants rose up against the wasteful Duke Ulrich,

and for a short time their alliance, the “Poor Conrad,” gained power — but then

[...]

[...]

Alongside Luther, preachers appeared, often much clearer than Luther,

later denounced as “swarm spirits,” such as Magister Thomas Münzer, who

wanted to go beyond the Bible to attain knowledge of God. But the

princes suppressed them. With the exception of a few, no one recognized

that Luther's religious aspirations would, at best, result in a

new dogmatic church, with a real renewal of the empire,

as Hutten and Sickingcn dreamed of, with the enforcement of the old

law, i.e., the never-extinguished consciousness of the Odal law among the peasants,

and also with a spiritual liberation, as sought by the scholars and humanists

[...]

mistake. The cultural historian Steinhausen writes on this subject: “The main effect

was that he transformed the essentially social movement into a religious one.

He did not want to destroy the Church, but to save religion from

a corrupt Church. Nietzsche accused him precisely of having

[...]

and in February 1525, the Laupheim mob, 30,000 men strong, formed in Donauried.

Between Ulm and Biberach, a peasant army under the preacher Jakob

Woe, then the Allgäu peasants rise up. In Memmingen, the

representatives of the various peasant armies adopt a program, the “Twelve Articles”:

- Every community should have the right to elect and dismiss its own pastor.
- The pastors should preach the Gospel “purely and clearly, without human additions.”
- The
- peasants are willing to continue paying the grain tithe; it should be used for the
- livelihood of the pastor and for the poor. The small tithe
- is to be abolished.
- Serfdom is to be abolished; the peasants will “be obedient to the elected and
- God-given authorities.”
- The peasants demand the release of hunting and fishing rights.
- A community forest is to be designated again, from which the peasants can obtain firewood and
- timber.
- Services are to be reduced to a tolerable level.
- Work required beyond the jointly agreed services is to be paid to the farmers.
- The
- payment of taxes (Gilten) is to be reorganized.
- Punishment is no longer to be arbitrary, but must be carried out according to the law.
- Community land that has been wrongfully taken possession of by someone is to be returned.
- Communal land that has been wrongfully taken possession of by someone shall be returned.
- In
- the event of death, no more taxes shall be paid.
- The farmers are prepared to abandon any of their articles if it can be proven
- that they are not in accordance with the document.

[...]

a confederation of the princes of southern Germany. But then

the peasants become suspicious. Although no violence has yet been committed on either side,

it is clear that the sovereigns and the knights are hurriedly stocking their castles

with provisions and preparing for battle. The Baltringer Haufe opened the

fight on March 26, and the Allgäu peasants occupy Kempten Monastery. But the commander of

the Swabian League, Georg Truchsess von Waldburg, defeats both groups

at Gaisbürg and persuades them to renounce their alliance with the other groups in the Weingarten Treaty. Their grievances are to be settled by an arbitration tribunal, which never takes place. Meanwhile, the peasant communities of Franconia and Swabia have also risen up—a radical group renounces the alliance with the other groups. Their grievances are to be settled by an arbitration tribunal, which never takes place. Meanwhile, the peasant communities of Franconia and Swabia have also risen up—a radical group renounces the

other group in the Treaty of Weingarten. Their grievances were to be settled by an arbitration tribunal — which never

took place. In the meantime, the peasant communities of Franconia

and Swabia also rose up — a radical group of the latter, led by the innkeeper

Jäcklin Rohrbacher, attacked Weinsberg Castle. When the commander there

[...]

a few, such as Florian Geyer von Gcycrspcrg and Götz von Berlichingen, joined

the peasant cause. After a major assault by the peasant army on Marienberg Castle

above Würzburg failed, the Swabian League slowly gained the upper hand.

The Truchsess von Waldburg defeated the Württemberg peasant army near

[...]

French. Finally, on July 2, 1525, the Franconian peasant army succumbs

to the Truchsess at Königshofen an der Tauber. Florian Geyer falls as the last of the peasant leaders in the battle on the Rimpar field after his castle in Ingolstedt is stormed.

. A furious punitive regime by the princes follows. The Weingarten Treaty

is now also broken by the princes. — An uprising of the poor and destitute

under the semi-communist Magister Thomas Münzer succumbs to the Landgrave of

Hesse near Frankenhausen; Münzer is horribly executed. Here, too, the Catholic and Lutheran clergy compete

the Catholic and Lutheran clergy compete to deliver as many “Rottierers” as possible to the knife.

A peasant uprising in the Order's territory of Prussia is crushed by Duke Albrecht of Brandenburg, who, thanks to Luther's teachings, has been elevated from Grand Master

of the Teutonic Order to hereditary Duke of Prussia, with the help of Polish troops

savage atrocities. — A large uprising in Tyrol and Salzburg under Michael

Gaismayr spreads to Styria and causes the Habsburg government

great trouble — only when Gaismayr, a statesmanlike leader and skilled

warrior, is assassinated in Italy, does the situation calm down.

The attempt by the peasantry to obtain justice and rights is stifled in

a sea of blood and torment.

- *

Charles V, who had already ceded the Austrian hereditary lands to his brother Ferdinand I in 1521/22, plans to restore the Roman Empire in his Spanish-Habsburg empire.

His opponent is Francis I of France, who strives to renew the Carolingian Empire and break free from the stranglehold (Spain-Germany) of Charles.

Spanish-Habsburg empire. His opponent

is Francis I of France, who is striving to renew the Carolingian Empire

and free himself from the stranglehold (Spain-Germany) of Charles V.

Four wars break out (between 1521 and 1544) over the

possession of the Duchy of Milan, which ends in a brilliant victory over the French

in 1525 near Pavia by German mercenaries under Georg von Frundsberg.

Two years later, German and Spanish mercenaries storm Rome

because the Pope has allied himself with Francis I. In 1530, Charles V is crowned emperor in

Bologna.

Meanwhile, under Sultan Suleiman, the Turks advanced towards Central Europe. The

German peasants of Transylvania tried in vain to defend themselves in their fortified churches,

but they had to submit to the Turks, and the King of Bohemia and

Hungary is defeated by the Turks and falls; Ferdinand I becomes his successor.

In 1529, the Turks stand before Vienna and are repelled, but almost all of Hungary remains under Turkish rule.

♦ * *

During Charles' foreign wars, the Reformation spreads, especially in northern Germany: Saxony, Hesse, Prussia, Brandenburg, Transylvania, Denmark, Sweden, and later England.

Because Charles' opposition to the Reformation makes an imperial church impossible, a Protestant church is established in the German-speaking parts of the empire.

especially in northern Germany: Saxony, Hesse, Prussia,

Brandenburg, Transylvania, Denmark, Sweden, and later England. Since

Charles's opposition to the Reformation made an imperial church impossible,

Protestant regional churches emerged, with the prince taking the place of the bishop in the Protestant countries and church property falling to the sovereign princes.

, the prince takes the place of the bishop, and church property falls to the

princes. Doctrine and worship in the new church are reorganized,

and monasteries and celibacy are abolished. Luther himself marries, and the

Protestant parsonage is to become a model for German family life.

[...]

princes and 14 imperial cities) protest against this, they are

thereafter referred to as Protestants. When, at the Diet of Augsburg

in 1530, under the chairmanship of Charles, who has meanwhile defeated France, the Pope, and the Turks,

the Edicts of Worms are also to be enforced in the Protestant countries

[...]

the emperor's attention, and only after these battles are over does he take up the fight against

the Schmalkaldic League to eradicate heresy and break

the independence of the imperial estates. (Luther does not live to see the religious war,

as he dies in Eisleben in 1546.) Moritz von Sachsen-Mei-

, hoping to become an elector, betrays the Protestant cause, defects to the emperor, and invades the land of his cousin, the Elector of Saxony-Wittenberg, who is forced to abandon the Schmalkaldic League in order to save his country. The South German Protestants (Ulm, Augsburg, Strasbourg, Duchy of Württemberg) are forced to submit to the emperor. In the Battle of Mühlberg on the Elbe in 1547, the emperor defeats the Elector of Saxony-Wittenberg.

Augsburg, Strasbourg, Duchy of Württemberg) are forced to submit to the emperor.

In the Battle of Mühlberg on the Elbe in 1547, the emperor defeats the Elector of Saxony-Wittenberg and takes him prisoner.

Moritz of Saxony-Meissen receives the electoral dignity and a large part of Saxony-Wittenberg.

[...]

princely alliance under Moritz of Saxony and the protectorate of France. Moritz sold

the “Imperial Vicariate” over Metz, Tull

(Toul), Wirten (Verdun), Nanzig (Nancy), and Kammerich (Cambrai) to France for 80,000 guilders. France

thus crossed the Moselle, threatening the flanks of Lorraine and the Netherlands.

Since the Pope joined the confederation of princes against the — Catholic — Emperor,

the latter was forced to abdicate in 1556. He retired to the Spanish monastery of Yuste

and handed over Spain, the Netherlands, and the Free County of Burgundy, Milan, and Naples-Sicily to his son Philip, while Ferdinand retained Austria, Bohemia, and Hungary, as well as the imperial crown.

In 1555, the Catholic and Protestant estates of the empire concluded a new truce, the Peace of Augsburg, under the chairmanship of Ferdinand. This stipulated that the estates of the empire would be granted freedom of religion and that the subjects would adopt the religion of the country.

In 1558, the Catholic and Protestant estates of the empire concluded a new truce, the Peace of Augsburg, under the chairmanship of Ferdinand. This stipulated that the estates of the empire would be granted freedom of religion and that the subjects would adopt the religion of the country.

- In 15

imperial estates, chaired by Ferdinand, conclude a new truce, the

Augsburg Religious Peace. This stipulates that the

imperial estates are granted freedom of religion and that the subjects

must adopt the religion of their sovereign. This means that the

Lutheran state churches are now on an equal footing with the Catholic

church, and the sovereign princes now hold not only secular but also spiritual power.

♦

*

*

Since about four-fifths of the German population already belong to the Protestant denomination, the Roman Church launches a well-thought-out counterattack, the so-called Counter-

Reformation. At the Council of Trent

[...]

in the “Trent Creed,” the sale of indulgences (not

indulgences themselves) was banned, the Inquisition was reinstated, and

bishops and monasteries were placed under strict subordination to the pope.

It was decided not to seek reconciliation with the Protestant churches.

[...]

Zwingli (1-184—1531) and the rigidly fanatical Calvin (1509—1564) in Switzerland,

the so-called “Reformed” Church. It teaches “double predestination

,” i.e., that some are predestined from the beginning for salvation, while others are predestined for damnation

[...]

Spanish officer Don Inigo de Loyola founded the Jesuit Order

(S. |. = Societas Jesu, recognized by Pope Paul IV in 1540), which set itself the task of

regaining the lands lost to the Lutherans and Calvinists,

but also of converting the non-Christian world.

The order took control of the education system and the universities in particular.

The same Pope Paul IV Caraffa compiled the Index of Prohibited Books and reorganized the Inquisition.

Before Luther, the old church was happy, corrupt, and partly enjoying its own decline—now, in the Council of Trent, it was purifying itself (the council took place in Trent with interruptions from 1545 to 1547, 1551 to 1552, and 1562 to 1563).

The Council of Trent was a major turning point in the history of the Catholic Church.

the Council of Trent (the council took place in Trent with

interruptions from 1545 to 1547, 1551 to 1552, and 1562 to 1563), it became combative,

even fanatical. When the old Emperor Maximilian I died in 1519, Germany was

was indeed in disarray, but it was young and full of promise, so that Ulrich

von Hutten could write: “O arts, o sciences — it is

a joy to live!” — When Emperor Charles V abdicated in 1556, a

unhappy, narrow, and gloomy period had arrived. Zealotry and narrow-minded clericalism of all kinds competed in witch burnings, mutual persecution, and inquisitorial snooping. The great renewal that so many contemporaries of the young Luther had longed for for the empire and the German people had withered and failed in the

[...]

[...]

[...]

- Neolithic culture circle around 2500 BC
- Indo-European migrations around 2300-1800 BC
- Europe in the Bronze Age around 1250 BC
- Europe at the end of the Bronze Age around 675 BC
- Europe around 500 BC
- [...]
- Roman attacks on the Germanic tribes until 9 AD.
- Roman attacks on the Germanic region from 10 AD.
- Europe 117 AD — The Roman Empire at its greatest extent.
- Germanic migrations in the 3rd century AD.
- Europe 395 after the division of the Roman Empire —
- Migration movements until 415.
- Europe around 454, beginning of the founding of the Germanic states in the territory of the Western Roman Empire.
- The Germanic kingdoms at the end of the Migration Period in 493.
- Europe around 526 at the death of Theodoric the Great.
- [...]
- (768-814).
- The divisions of the Frankish Empire in 817 and 829.
- Division according to the Treaty of Verdun in 843.
- Central Europe in 855.
- Division according to the Treaty of Meersen in 870.

— Europe in 888: Borders of the Frankish Empires after the Treaty of Ribe

[...]

[...]

[...]

[...]

[...]

[...]

[...]

[...]

[...]

in favor of the western and ecclesiastical princes.

“ 54 — The map of Europe around 1285.

” 55 — Europe in 1355.

" 56 — Europe in 1400.

SHEET VIII

Family tree of the Carolingians.

Family tree of the German emperors and kings from 919 to 1257.

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